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- What I Saw In Hawaii

OFFICIAL NAE ORGAN

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In cold Korea this scene is taking place day after day. Food centers like these are really "existence" centers. Here each family presents its "card" to receive a meager supply of rice or soup.

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people in *Action*

■ HERE ARE THE people behind the stories you'll read in this issue of *Action*. We introduce them to you in the hope that knowing a little about them will make what they have to say a greater blessing to you.

There's a reason behind "Is Your Church Successful?" says the writer, RICHARD A. BODEY. "I have found by experience and observation that churches tend to lose sight of the basic and primary purpose of that existence and unconsciously yield to the pressures of a highly competitive and materialistic environment. Even we who preach are inclined to boast our success or lament our failure in terms of improved facilities, enlarged budgets, multiplied activities and organizations, etc."

Mr. Bodey is a graduate of Princeton Theological Seminary and pastor of Third Presbyterian Church, North Tonawanda, N. Y., a suburb of Buffalo. He contributes his journalistic efforts to a number of magazines.

One of our most significant authors this month must remain unidentified. When you have read "The Truth about the Protestant Situation in Spain" you will understand why the writer must remain anonymous. If it serves to stimulate American evangelicals to pray more fervently for these twentieth century Christians who are suffering a first century persecution, the writer will be pleased.

ALBERT S. TAYLOR, who shares with you his experiences in Hawaii, says, "What I saw . . . both thrilled and frightened me." Read what Mr. Taylor, who is the eastern regional director for NAE, has to say about the evangelical opportunity in our new state.

When NAE's executive director, DR. GEORGE L. FORD, returned just a month ago from a trip around the world which included speaking at two servicemen's retreats in the Orient, he shared with *Action's* editor his burden for a continuing ministry to these young men who are in danger of becoming spiritual casualties.

The editor in turn asked him to share it with you and on pages 8 and 9 you will find his heart-burden regarding these "involuntary missionaries" in uniform. This message is vital to every church that has or will have boys in the service.

JOHN NOBLE gives a word about the *other* Mrs. Khrushchev in his column on page 11 as he gives a scriptural answer to the question, "Was Khrushchev's visit good or bad?"

NAE *on the move*

■ A GROUP OF NAE PERSONNEL will be attending a vital meeting in Columbus, Ohio during the month of November. This is the annual meeting of the All-American Conference to Combat Communism, an organization of some 55 religious, civic, fraternal, and patriotic groups united against a common foe. The conference meets Nov. 13-14, just following the National Sunday School Convention which will be held in the same city. Attending from the Wheaton office will be DR. GEORGE FORD, executive director; REV. MAHLON L. MACY, field director, and REV. W. STANLEY MOONEYHAM, editor of *Action*.

■ DR. CLYDE TAYLOR, secretary of public affairs, will be in three missionary conferences the early part of the month. The first of these will be November 8 at the United Presbyterian church of Manoa in Haverton, Pa., which will be followed on Nov. 9-11 by a conference at Providence-Barrington Bible College. He will also be at Grace Presbyterian church in Montclair, N. J., on Nov. 15.

He will give the keynote address at the Evangelical Literature Overseas Conference on Nov. 30 at East Stroudsburg, Pa. The conference there goes through Dec. 3. He will speak at Calvary Baptist church, Bristol, Pa., on the 29th.

■ A SERIES OF RALLIES featuring JOHN NOBLE, *Action* columnist, and REV. MAHLON L. MACY will be held Oct. 31-Nov. 4 in Oklahoma and Missouri. Saturday night, October 31, they will be at Central Avenue Free Will Baptist church in Oklahoma City. On Sunday they will be in three services at the Turley, Lewis Avenue, and First Free Will Baptist churches in Tulsa.

Monday night, Nov. 2, they will be at Mountain Grove, Mo., and on Tuesday night they will appear in the Esther, Mo., high school auditorium. The series will close out on Wednesday night in St. Louis at the Southside Free Will Baptist church.

■ EXECUTIVE DIRECTOR GEORGE L. FORD will bring the keynote address at a Church Planning Seminar at Kings College, Briarcliff, N. Y., on Nov. 2. On the 16th he will speak at the annual banquet of the Cleveland, Ohio, Evangelical Fellowship and will address the Youngstown, Ohio, Evangelical Minister's Fellowship on the following day.

Action

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VOL. 18, NO. 9

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NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

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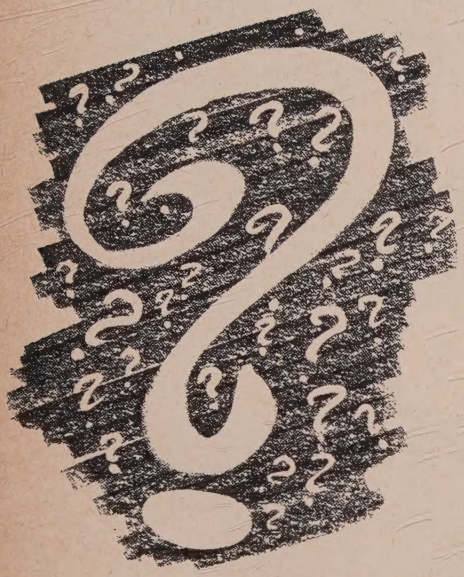
While the smiling Mr. K was building up public impressions of on-and-off humor mixed with "personal power" during his visit to the U.S., the House Un-American Activities Committee was not missing its chance to remind the Nation of Khrushchev's blood-stained rise to power. In a series of four consultations, entitled "The Crimes of Khrushchev," the committee displayed a shocking, sordid picture of Khrushchev's personal history. Included in the committee interviews were eyewitnesses of the Ukrainian massacres of the '30's engineered by Khrushchev. On display in the report are pictures of the thousands of bodies which were later found in mass graves. Other committee interviews dealt with Khrushchev-engineered brutality in Hungary and the Baltic states.

The National Council of Churches is in the process of mobilizing all its program units for "peace discussions." NCC leaders met with President Eisenhower several weeks ago to outline the program and its objectives. It is an attempt to inform the "grass roots" membership of NCC churches on international issues. Following the message of the Fifth World Order Conference in Cleveland, NCC offices began the process of carrying the study of international problems back down through the denominations to the members. Substantial resistance is being met, however, largely because of the left-wing declarations contained in the Cleveland message. The recommendation that Red China be granted diplomatic recognition by the U. S. was the cornerstone, but other issues are developing equal opposition. Thus NCC leaders find themselves in a quarrel with their own constituency, even at the cost of considerable financial support which has been dropped because of the direction which the program has taken.

The public needs a new image of the temperance worker, says Nelson Price of Nashville, Tennessee, a Methodist public relations specialist. Speaking to a group of church temperance representatives in Chicago recently, he declared that the "hatchet-wielding Carrie Nation" view of temperance is a detriment rather than an asset. Even more complimentary modifications of that same basic image can also be harmful. The temperance worker must show himself supporting the public interest on real issues requiring a courageous approach.

Officials of the Catholic Church in Colombia have advised the faithful of La Plata, Huila, to make restitution to the Protestants of their town for damages incurred in a mob attack on September 3rd. The statement from the Colombian Bishops was reported by the National Catholic News Service of Colombia. The attack on the Protestants was explained as the result of "public indignation" which finally exploded. The statement recommending restitution was interpreted by some Protestant leaders as an indication of the initiation of a more friendly attitude toward the Protestant minority. The recommended action would be unprecedented in Colombian religious affairs.

The general secretary of the American Mission to the Greeks was sentenced to a 35-day prison sentence for using the title "Reverend" before his name in published materials being circulated in Greece. It was stated in the trial that only priests of the Greek Orthodox Church had the right to use the term "Reverend." The sentence was imposed by the criminal court of Chalkis while the defendant, the Reverend Spiros Zodhiates, was in the United States, where he maintains residence. Zodhiates appealed the case to the Greek Supreme Court, stating that he "relied on the historic concept of justice of the people of Greece."



Is Your Church Successful?

By RICHARD ALLEN BODEY

GENERALLY speaking, Americans today are success-conscious, if not success-intoxicated. One of the most powerful drives beneath the senseless hustle and bustle and maelstrom of competition which have laid hold of our everyday life is the very common desire to be successful.

No matter what our sphere of interest, we have ready at hand an overabundance of counsel by experts in the field on the steps to success. Nothing rates higher in human appeal than the success stories which crowd contemporary literature. Whatever else we want, we want success.

We do not even shake off this bent of mind when we cross the thresholds of our churches. It is too much a part of us for that. So we naturally are concerned that our churches be successful too. This immediately thrusts upon us the question: What really makes a church successful?

Our individual answers to that question do not all have the same ring. This is a disturbing fact, for our answers reflect our understanding of the church biblically and theologically; its origin, design, resources, and objectives. No doubt the maze and press of today's complex ministry account for most of these differences.

Nevertheless, the New Testament allows us not even an inch of room for argument or ambiguity in this matter. In the final analysis, the success of every church must be measured exclusively in terms of its faithful execution of its redemptive mission in the world. That is the collective force of these two statements, the first from the lips of Jesus Himself, and the second from the inspired pen of His best-loved disciple: "As my Father hath sent me, even so send I you," and "We have seen and do testify that the Father sent the Son to be the Saviour of the world."

But let us define the church's mission in fuller detail.

It was the first Easter evening in Jerusalem. The apostles, still adamant in their refusal to accept the reality of Jesus' resurrection, were assembled in fear behind barred doors with several other members of the Christian movement. Suddenly, to their utter dismay and terror, an uninvited and unexpected Visitor appeared as if from nowhere in their midst. When they had half-recovered their wits, they recognized that the mysterious intruder was Jesus.

After reassuring them that He was really alive and that they had no cause for alarm whatever, He commissioned the entire company in words which hark back to His High Priestly prayer, prayed in this very same room on the night of His betrayal and arrest. Then He had prayed: "As thou hast sent me into the world, even so have I also sent them into the world." Now He directed these words to the men and women before Him who constituted the nucleus of His church: "As my Father hath sent me, even so send I you." It is apparent that on both occasions Jesus was bringing the whole church in every age within the range and under the burden of this solemn commission which He substantially reaffirmed yet a third time prior to His ascension.

The church's mission is here set within the framework of Christ's own personal mission in the world and therefore cannot properly be understood apart from it. We could marshal a host of New Testament texts which interpret the earthly mission of Jesus, but none is more explicit and to the point than this one from the first epistle of John: "And we have seen and do testify that the Father sent the Son to be the Saviour of the world."

This identifies the purpose of Christ's first advent as the unique redemptive revelation of God. It links the incarnation, cross, and resurrection together in such a way that to isolate one from the other is to do untold and unpardonable violence to all. And this interpretation is not an apostolic invention. It was anticipated by the Messianic prophecies of the Old Testament. It echoes the angelic annunciation and explanation of Jesus' name to Joseph before the Saviour's birth: "Thou shalt call His name Jesus: for he shall save his people from their sins." And it underscores our Lord's own concept of His peculiar place in human history. Jesus walked among men as Teacher, Example, and Healer, but the significance which attaches to each of these roles derives entirely from His character and work as Saviour.

The same redemptive principle governs the mission of the church as a whole and of each one of its representative units. It cannot be denied that the church has a wide variety of functions. With its face toward God it is essentially a worshiping community. With its face toward the individual and society the church has educational, social, cultural, and recreational obligations. It must minister to the whole being of man.

But this can be done effectively only insofar as the church relates and subordinates each of these other manward functions to its basic ministry to man as a sinner alienated from God and exposed to His righteous wrath. This is the problem above all others with which it must consciously come to grips and for which it must prescribe the eternal

(Continued on page 12)

the truth about the PROTESTANT SITUATION in SPAIN

by an anonymous spanish christian

THE 1957 REPORTS FROM Spain gave some indication of a possible "letting-up" of government pressures, but 1958 was a decided setback in the evangelical quest for freedom. It seems that there is a campaign in progress to close all the newer churches.

Veteran Christian leaders in Spain say that 1958 was one of the worst years for Protestants in that country since the close of the Spanish Civil War in 1939. This is in spite of the fact that Article Six of the Spanish Bill of Rights says, "No one shall be molested for his religious beliefs or in the private exercise of his worship." This "freedom of religion," however, is wiped out in the very next sentence which says, "No other external ceremonies or manifestations than those of the Catholic religion shall be permitted."

December 10 will mark the eleventh anniversary of the declaration of the universal human rights of UNESCO, of which Spain is a member. Yet several of these declara-

When you have read this article you will understand why the author must remain anonymous

tions, especially Articles 2 and 18, are being violated, and still hundreds of millions of dollars in American aid are being poured into Spain.

A recent newspaper article in Barcelona mentioned that the United States government was making a gift of $130,000,000 to Spain through the Catholic Welfare Conference. This American money is being used in Spain for the defense of the free world in a country that is constantly violating the basic human rights. It isn't easy to explain the logic of this to our Spanish Christians.

It is estimated that of the 30 million population about 25,000* do not profess the Catholic religion. This summary of the Protestant situation in Spain is to give a short analysis of the situation as the Protestants face the intolerance of the Spanish government and State church.

TYPES OF PERSECUTION

Generally speaking, the persecution of Protestants in Spain is more subtle than violent. Spain no longer kills Protestants—it just makes it impossible for them to live. The idea is to exterminate the Protestants by simply making life "rough" for them. They are thus liable to be put out of their homes by fanatical parents or other relatives and expelled from jobs or refused promotion in such places as factories. Especially is this true in smaller cities and numerous villages.

Protestants are prohibited to (1) identify their churches by any outward sign, (2) advertise their services either by press or radio, (3) circulate Bibles or portions of the Bible without Roman Catholic notes, (4) distribute tracts and other evangelical literature on the streets, (5) have private schools to educate their own children, (6) teach in public schools, (7) be officers in the armed forces, (8) operate their own hospitals, (9) establish old folk's or orphans' homes, (10) broadcast the gospel over Spanish radio stations, (11) rent public halls for "special gatherings," and (12) operate public evangelistic book stores.

Among the major types of persecution there are six. These include: (1) closing churches, (2) refusing to grant permission for the civil marriage of Protestant young people who have been baptized in the Catholic Church in infancy, (3) restriction and confiscation of Protestant literature, (4) causing hardships for the education of Protestants in Spain, (5) Protestant servicemen subject to disciplinary action for their faith, and (6) making it difficult for the burial of Protestants, especially in smaller cities and villages.

CHURCHES CLOSED AT PRESENT

At least 22 churches of four different groups are now closed by government order. We shall list these by groups and where possible give some of the circumstances about the closing.

The first list is of churches belonging to the *Spanish Evangelical Baptist Union* (Southern Baptist Convention). There are eight on this list, four of the closings occurring in 1958. These are the Malaga Baptist church closed in June, 1958; Third Baptist church, Madrid, closed September 15, 1958; Third Baptist church, Barcelona, closed September 23, 1958, and the Seville Baptist church, closed November 10, 1958.

Four others remain closed that were closed prior to 1958. They are the Lerida Baptist church, closed March, 1953; Second Baptist church, Madrid, closed July 17, 1954; Elche Baptist church, closed October, 1955, and the Second Baptist church, Valencia, closed November 8, 1954.

Four churches belonging to the *Spanish Evangelical Church* (Union of Presbyterian, Methodist and Lutheran churches) remain closed. The church at Jaca (Huesca) was closed in 1954 and continues closed despite repeated efforts to reopen it. The Spanish Evangelical Church at Alicante has a new building but has not been able to secure permission to move into it.

Another closed church of this group is at Zaragoza (Saragossa). According to confidential police reports, permission will not be given to reopen because a pastor they had prior to the Spanish Civil War was a Mason and is now accused of having converted the chapel into a Masonic hall. The other of this group is the Methodist church of Pueblo Nuevo in Barcelona. This church had been functioning until the Civil War when it was damaged. The verbal order for closure was given 14 days after it was opened in October, 1956.

Three *Plymouth Brethren* assemblies are closed, two of them since 1939. These are at Infesta (Orense) and San Slodio (Lugo). Notice has been received that the assembly at Vigo (Pontexedra) has been closed, but details are not known.

The *Independent Churches* which were closed number eight. (One of these has been reopened.) A Spanish Gospel Mission church at Aldea Hermosa de Montizon (Jaen) has been closed since 1939 and the building is now being used as a Catholic school. The church at Los Barrios (Cadiz) is closed as is the Spanish Gospel Mission church at Chiclana de Segura (Jaen) which was closed in 1953.

The Carnicer Street church (Madrid), supported by the Spanish Christian Mission, was closed and sealed on December 2, 1953, after having been fined five different times since January, 1952. Another church belonging to the Spanish Christian Mission, Puerto de Sagunto (Valencia), was given a written denial on July 24, 1953 to hold further services in the building.

Grace Baptist church on Verdi Street in Barcelona was given a verbal order to close the church in July, 1958, and a written order was given later. It was reopened again, however, by permission April 5, 1959. Two other independent Baptist churches remain closed. The Carcagente Baptist church (Valencia) was given a written order for closure in October, 1958 and fined 2,500 pesetas on charges of proselytism. The Second Baptist church of Bethel, Tarrasa (Barcelona) was closed July 5, 1959.

MARRIAGE SITUATION

Only two types of marriage are recognized in Spain: Catholic marriage and civil marriage performed before a civil judge. Protestant ceremonies are not recognized by the authorities. A law of March 10, 1940 says, "No one that has been baptized in the Catholic Church can contract civil marriage." This causes a great problem—regarded

(Continued on page 16)

**These are in some five major denominations. The Plymouth Brethren have some 50 to 60 churches, the Spanish Evangelical Church has 52 churches, Spanish Evangelical Baptist Union has 45, Federation of Independent Evangelical Churches of Spain has 22, and the Spanish Episcopal Reformed Church has 8. There are approximately 250 evangelical churches and meeting places in Spain, many of them in private homes. Between 20 and 30 of these are closed by the police.*

How to Increase Your Missionar

IF YOU WOULD LIKE to add some extra missionaries to the roster of your church without having to increase your budget to pay their support, then this is for you.

Does that sound like a "gimmick" just to get your attention? It isn't—it's for real! Your church can have a corps of missionaries without having to put out one additional dime for salary and support.

It is so obvious as to be absurd and yet I don't know of a single church that is fully exploiting this opportunity—yea, this responsibility.

Who are these potential missionaries I am talking about? Your servicemen! The churches of America could have thousands of additional missionaries with no additional costs if they would take advantage of the opportunities of spiritual witnessing through their men in the service.

And the reason that I lift this out of the category of opportunity and call it a responsibility is that if we do not make missionaries of our servicemen we must anticipate that many of them will be spiritual casualties.

I became convinced of this during two recent retreats in Japan and Korea sponsored by the Commission on Chaplains of the National Association of Evangelicals. Accompanying me for these retreats was Dr. Roy McKeown, West Coast director of Youth for Christ. We discovered that these servicemen felt—with some justification—forsaken by their churches at home.

One young man who is a member of one of our NAE denominations told me that since being in service he has not received one thing from his church. He feels that they feel that they have no particular responsibility to him. Another young man talked with me until after midnight. He just wanted a Christian with whom to share his spiritual problems. He comes from a good evangelical church, but he feels completely isolated.

These boys find overseas service life a strong test of faith. We Americans have no concept of what it means to live in a pagan country. Although America may be only nominally Christian, we find that social restraints establish a pretty solid moral pattern for the citizen.

But when these young men are uprooted from their communities, their families, and their churches and are sent for one or two years to countries such as Japan and Korea, many of these restraints are removed. That which is taboo at home may be acceptable—or at the worst, tolerated—there.

In a land where Satan is worshipped, his power becomes stronger. Even on a brief visit I could feel the oppressive nature of paganism which was so often mentioned by the missionaries and chaplains. The missionaries say this is the greatest pressure they feel and agreed that it saps their spiritual energies. If this be true for the missionary who is there for a spiritual ministry and who has back of him churches and friends and a mission board, think how much more true it must be for the serviceman who has no such spiritual concept of his job and whose home church has failed to follow him.

Couple this discouragement with all the facilities of sin which are provided (as soon as the Army shipped 5,000 additional men into Formosa, a sufficient number of bars well stocked with liquor and girls to accommodate them went up all over Taipei) and the result is all too often a spiritual casualty.

If the churches in America could just realize what the servicemen face, they would surely minister to them in such a way before they go so they would be fortified against the evil one. But any general will tell you that defensive training is not enough. There must be an offensive. The spiritual warfare is such that unless a Christian is going forward and making progress, he is retreating.

So the real answer is to train and equip every man going into the service from a spiritual church to be an additional missionary for the Lord Jesus Christ. Here is where your church can have its corps of missionaries doing a job fully as effective—and, in many instances, in a much needier field—as those who have been regularly commissioned and sent.

This should not seem like a strange idea to us. The first missionaries of the church did not go out until the persecution in Jerusalem became so severe that they had to leave to protect themselves. Thus they became involuntary

The author (right), who is executive director of the National Association of Evangelicals, and Dr. Roy McKeown (second from right), West Coast director of Youth for Christ, discuss servicemen's retreats with Colonel Schiff (left), senior chaplain of the U.S. Air Force in Far East Command, and Chaplain (1st Lt.) Calvin Roy, a Conservative Baptist chaplain who helped arrange the retreats. Ford and McKeown were speakers at two retreats for servicemen held in September in Japan and Korea.

. . . withou

Outreach . . .

missionaries carrying the message of Christ wherever they went.

Let us so look upon our servicemen and help them make those two or three years productive in the cause of Christ instead of years of marking time until they can get back to civilian life. Perhaps this latter attitude is responsible for our negligence in preparing and following them.

Young men in the church should be given strong Bible teaching. They must be built up in the faith and in the knowledge of the Word. They should be brought to understand the great importance of spiritual fellowship. Most of those with whom I talked felt that this was one of their greatest needs.

Many of these boys are thrown into situations where they feel they are the only Christians in the outfit and they begin to decline spiritually because they have no opportunity of expressing themselves and sharing with others.

The answer here is to train these boys to immediately seek out other Christians. The practical way to do this is to encourage them to make inquiry for those who would be interested in getting together for Bible study. This means, of course, that our boys need to be given enough training in Bible study so they could assume the leadership for this sort of movement. We need not be concerned about their lack of maturity since they will be working with their own age group. If we have properly prepared them, there will be little difficulty for them.

It is certain that if a man in a group of two or three thousand starts out to look for others who are interested in Bible study, he will find a few who really know the Lord. As they share together, they are going to be strengthened and they soon will be influencing others around them.

When these boys are inducted they should go with the definite idea that they are missionaries for Jesus Christ. The church should impress upon them that they are going out under the auspices of the church and that the only thing different from the regular missionary program is that the government is paying the bills. Lead them to understand William Carey's philosophy that they may have to work at other things in order to make a living, but their real business is to be witnesses for the Lord. Do you doubt that this conviction that he is a missionary can give a draftee a purpose that he would not have otherwise?

The next thing which the church needs to do is follow these men in the service. Make them the object of prayer just as you do your other missionaries. Keep in touch with them. The pastor and others need to write to them regularly. Send them the church bulletin and other materials that will help them maintain a close connection with the church. Mention them frequently to the congregation so they will not be strangers when they return.

Keep them supplied with materials helpful in their witnessing and working They will need tools—books, tracts, papers—just like any other missionary.

Encourage them. All of us have the capacity to be lazy—especially if our labor is not done under the scrutiny of a supervising eye. Whatever may have been the reason, Paul felt it necessary to often encourage and bolster the young man Timothy. Negatively and positively, throughout his letters he admonishes Timothy to be faithful to his God-given ministry.

Most of our Christian servicemen are in difficult places. With real pressure the devil seeks to silence their witness. A sergeant who attended the retreat in Korea illustrates this.

Since his conversion four years ago he has been an ardent Christian witnessing faithfully at every opportunity, although in some instances his enthusiasm might have been a bit misguided. During this time he received orders trasferring him to Saudi Arabia. Someone wrote to the Pentagon that if this man was sent to Saudi Arabia it would be a great embarrassment to the Army because he would be standing on the street corner handing out tracts in a Mohammedan country which absolutely forbids Christian witnessing.

An order came through for the chaplain and doctors to examine this man to see if he was mentally unbalanced. Quite a hearing was held and it appeared that they might bring him up before the psychiatrists for possible confinement to an institution, so great was their concern. He said he told them that for 15 years he had been considered a good soldier. He said he made it a practice of getting the recruits started on the road to sin. During those 15 years, he told them, he was considered a good soldier and nobody complained about his activities, but now that he was witnessing for the Lord, they wanted to send him to psychiatrists and perhaps put him away in an institution.

When reports of this reached his colonel, who had a great deal of respect for the sergeant, the orders were changed and he was shipped to Korea where he has plenty of opportunity for witnessing and no one seems to care.

Another sergeant with 20 years service now stationed at the 8th Army retreat center in Korea told me that some years ago he felt the Lord was calling him to the full-time ministry and he dedicated himself to it. He contemplated leaving the military service and preparing for the pulpit ministry, but he became convinced that God was calling him to a ministry in the Army.

His first opportunity in Korea came when he was sent to a small base that had no regular chaplain. He started a Bible class and Sunday school and it grew until some 30 or 40 men gathered regularly to study the Bible. Out of this group a number accepted the Lord. Now at the retreat center he has abundant opportunity for a ministry.

These are but two examples. There are undoubtedly many more, but not nearly as many as there could be if the church back home made sure its young men called to service had the missionary concept. They could multiply the work of our evangelical chaplains a hundred-fold. They could complement the work of our commissioned missionaries instead of retarding it and being a source of embarrassment to them in a pagan land.

Your church does have a choice in the matter. You will either train these young men and follow them with prayers and letters so as to make missionaries of them—or you will see them go into service with a good chance that they will come back spiritual casualties.

It has been a blind spot in our missionary vision and if the church could be awakened we could have a missionary outreach that would be far beyond what we are able to accomplish through regular channels. I frankly feel that this is the number one challenge that is being ignored by the church today.

Increasing Your Budget

By GEORGE L. FORD

Ninety-four per cent of the population in the fiftieth state is non-Protestant, but it is easy to fall into a tropical lethargy where preaching loses its urgency

What I Saw in Hawaii On Admission Day

By ALBERT S. TAYLOR

IT WAS NOT BY design, but I was in Hawaii when statehood was achieved. What I saw there as a minister of the gospel both thrilled and frightened me.

There was no shouting or loud celebration on admission day. All this had taken place when Congress voted statehood for the islands or was being saved for inauguration day which was soon to follow. On statehood day a more serious attitude prevailed which was perhaps best typified by the hammering of workmen busily engaged in converting the once "royal palace" into the new state legislature building.

Industrially, I saw Hawaii as a giant just awakening from a Rip Van Winkle slumber. Industrialist Henry Kaiser is making his headquarters in the islands. His Kaiser Hospital for Employees, his $30 million Hawaiian Village Motel, the new Cata-Moran boat produced by Kaiser, and many other industrial efforts have served to awaken much interest. In Honolulu new buildings under construction are uncountable. Statehood has greatly attracted new capital, and Honolulu is raising a $100,000,000 development fund. These islands represent a new industrial opportunity expressed in the advice of one businessman who said, "Start any kind of business—it *has* to go out here!"

Politically, statehood has brought security and confidence to the islands. Into the American electoral college Hawaii brings a democratic people who have already proved their ability at self-government, although the islands are completely dominated by Orientals only one or two generations removed from their own national backgrounds. As of the present, however, one senses an intense loyalty and desire for all things American.

Religiously, I saw a new spiritual opportunity. Officially, my trip was to represent the Audio Bible Society of America, of which I am president. Unofficially, I was happy on a number of occasions to represent the National Association of Evangelicals, which is only "known about" on these islands. There is no organized, affiliated NAE activity on the islands, but an intense interest in an evangelical fellowship.

Hawaii represents a two-fold spiritual opportunity. First is that of the islands themselves. The wonderful spirit and friendliness of the islands making up this state are pleasing to all. Her natural beauty and easy-going life are at once a great blessing and a great spiritual handicap.

Meeting with churches and pastors, one senses how easy it is to fall into a tropical lethargy and of feeling "all's right with the world" when men are on their way to hell all about you. But these are such "nice" men and the surroundings are so pleasant, that it is hard to believe. Thus preaching, even though it be sound, may lose its urgency and power. We need to pray for the faithful.

But Hawaii itself is a place for missionary activity. It was good to see that some groups have seized the opportunity. The Missionary Church Association, an NAE affiliate, is busily at work over the islands. Youth for Christ is awakening to new opportunities and the work of evangelical agencies has trebled over the past ten years.

But evangelicals have no laurels on which to rest. The Congregational missionaries of Park Street Church in Boston, who first claimed Hawaii for Christ and America, would be greatly disturbed to find what a small portion of the islands population actually embraces their evangelical faith.

With a population of 600,000, exclusive of the military and tourists, 94 per cent of the people are non-Protestant. Of the remaining six per cent, less than half are identified with any church. Buddhists have 53 per cent of the population and Roman Catholics have 33 per cent.

Honolulu is a city of less than 300,000—yet there are over 200 temples of idol worship, not counting Roman Catholic churches. As I write these lines in the midst of a pastors' seminar where we are featuring Dr. Clyde Narramore, he has had to interrupt his lecture in deference to the noise of a passing Buddhist funeral with its dreary, drumming rhythm and the clack of the Chinese cymbals. And this is now the United States!

Of the island population of 600,000, some 240,000 are Japanese, 42,000 are Chinese, 18,000 are pure Hawaiians, and 102,000 are mixed Hawaiians. In addition there are 6,000 Koreans, 78,000 Filipinos, 12,000 Puerto Ricans, 90,000 Caucasians, and the remaining 12,000 are divided among Vietnamese, Indians and other racial groups.

No matter the race, however, 97 per cent of the people speak English—and literacy is higher than on the mainland.

Here is a mission field evangelicals have overlooked. Hawaii is a field we can reach in our own language.

What I saw in Hawaii reached far beyond these islands of Paradise. Actually, we have here a people ripe for the harvest. Even Buddhists permit their children to attend Protestant Sunday

schools. Buddhists are adapting Christian terminology to their own religion, however. They sing, "What a Friend We Have in Buddha," and children are taught "Buddha loves me, this I know. . . ."

When Buddhists meet real Christians they are quick to sense their lack. I sat in a Japanese home and heard Mrs. Nagata give her testimony of conversion to Christ from Buddhism. What a thrill to hear how Christ can satisfy the longing of a Nirvana-seeking devotee of the dead Buddha.

But the opportunity in Hawaii reaches still farther across the Pacific to the Orient. In this beautiful island paradise we can reach Orientals only one or two generations removed from their homeland. Many of these are well trained. They can be sent to Japan, for instance, as American missionaries and can speak to the natives in their own idiom as soon as they step off the plane. An American youth would have to spend five years learning the language before he could even converse. Here is a way to cut five years off of missionary training for the Orient.

Evangelicals are also awakening to island opportunities. A Christian radio station, KAIM, is already on the air and increasing its coverage to reach behind the Iron Curtain. I spoke, as did Dr. Narramore, to 175 pastors and Christian workers in Honolulu and to others on the outward island of Kauai who are interested in forming an Evangelical Fellowship.

The work of Audio Bible Society and its "sound ministry" for the home was new and welcome in Hawaii. Scripture Press representatives and Audio Bible Society will return to the islands to participate in the first Island Sunday School Convention, requested by local leaders following our seminars with Dr. Narramore.

An opportunity to participate in a base chapel service at Schofield Barracks on Sunday morning with one of our NAE chaplains, Capt. Charles E. Jewitt, represented another phase of Christian activity. Schofield is a city itself with nearly 100,000 inhabitants, the largest Army base in the world. Likewise the Navy has Pearl Harbor, where other NAE chaplains serve.

The Air Force and Marines are also much in evidence on these fortress-like islands. The military population nearly equals civilian population and represents another field of missionary activity. We were thrilled with Dr. Narramore's seminar at Schofield when 40 chaplains and assistants attended a "command" session.

Hawaii is on the move. Her direction will be evangelical if believers on the mainland seize this new opportunity for Christ.

john noble

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ANSWERS YOUR QUESTIONS ABOUT COMMUNISM—

What is your opinion of the Khrushchev visit to this country? Was it good or bad?

I believe this question has a scriptural answer, but let us ask some other questions in order to get some background to the Russian premier's visit.

Who was involved? The president of the United States, our government, and the American people on one side and Khrushchev and his gang on the other.

What were the motives? It seems to me that we wanted to show Mr. Khrushchev and his gang that we can live better than they and that we are so strong that they should respect us. It is also said that we wanted to show the visitors that we are a Christian nation. Khrushchev, on the other hand, wanted to be accepted and recognized by the world's greatest nation and to appear as a messenger of peace—or, at least, a human being with a heart.

What about the invitation? It had been sought by Khrushchev at every turn. Back in 1918 his ambitions for world domination had been inflamed, the *first* Mrs. Khrushchev told me. (Nothing was said about her in all the discussion about his family in the American press. I met her in the Potma prison near Moscow where she was "Madame Gorskaja.") When they married in that year he had shared with her his ambition to rule Russia and control the world. The intensity with which he sought an invitation to visit this country shows with what importance he regarded it in the realization of his ambition.

The representative part of the American government did not issue the invitation. It is said that four out of five congressmen and senators were opposed to the visit and would have voted against it had they been asked.

Now let's get back to the original question about the value of the visit. Thus far it seems that the "good or bad" has been measured in terms of the "impressions" received by the American people. There was never a less accurate measuring stick. In matters as crucial as national survival, we dare not be guided by anything as shallow and unathoritative as "impressions."

The impression that Khrushchev left in the hearts of many is that he is at the worst a man worth talking to and at the best a man with whom we should try to negotiate. History, however, does not justify the impression. He did not bat an eye as he took the lives of millions to get control in the Ukraine. The blood that flowed while he tightened his grip on Hungary caused him no sleepless nights. Nor did it rock his conscience to shoot down and enslave American boys in order to display his power and authority.

But our impression was that he is a "man with a heart." And what was Mr. Khrushchev's impression of America and the American people? No one really knows, but whatever it was he said that it had not changed his opinion —or, we might add, his plans.

The Bible gives us the undisguised answer to the question. We are told in 2 John 9-11, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God . . . If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: For he that biddeth him God-speed is partaker of his evil deeds."

Thus we must confess that we—leadership and people—have sinned in permitting this evil thing come to pass. We have violated the Word of God by inviting this representative of a godless system. 2 Kings 20 tells the story of the representatives of Babylon who came with flattering words and gifts to King Hezekiah. When they were gone Isaiah came in to the king and asked, "What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not showed them."

The prophet's answer was, "Behold, the days come, that all that is in thine house . . . shall be carried unto Babylon." What foreboding words!

Destruction is the inevitable result if we are not willing to obey the Word of God. America is in danger! We have to take a stand for Christ or Communism. God will not tolerate an "in between" compromise.

Is Your Church?

(Continued from page 5)

and solitary remedy in the cross. In every age the church exists as an extension and projection into the contemporary setting of the redemptive arm of its Lord.

The church's strategy in this venture must be patterned on the techniques of Jesus. The New Testament evangelists indicate that Jesus gladly and sympathetically welcomed sinners, even the most disreputable, whenever and wherever they sought Him out. But—and this was both unprecedented and unorthodox—like the shepherd in the parable, Jesus also deliberately and personally went out in search of the debris of a wrecked humanity to reclaim and redeem it. Just so, it is the inescapable responsibility of the church both to receive compassionately and to seek out earnestly those who are lost.

Nor can the obligation be shifted to the shoulders of those who are located on the domestic and foreign frontiers, the specialists in evangelism, or even the local professional clergy. This is the business of every single believer. And so long as there is one unregenerate sinner in the vicinity of a given church, its job on the local level alone is not finished. It must move out from its cozy and comfortable corner to penetrate its surrounding environment, seeking those who do not and will not seek it.

In the context of this world, then, the basic mission of the church is redemptive and is organically related to and defined by the historical mission of Jesus Himself. There is, however, one notable difference. Jesus came to earth as Saviour. He became incarnate to redeem from sin by His vicarious life and His vicarious death. He is the source and securer of salvation. The church is not. Rather, its mission is to communicate to men the redemptive power Christ has already released by its continuing witness in and to His saving name. He has commissioned it to proclaim His salvation and so to finish His unfinished business.

Nobody who takes a serious view of the church's mission in the world as Jesus conceived it can fail to see that there are some very real difficulties in the way to its fulfillment. We mention three of them.

First, there is the risk of scandal—and a double one at that. The church like the individual, covets a favorable reputation and standing in the community. And without a doubt the estimation in which it is held by the public largely determines the church's influence over it. Yet as it reaches out to sinners at both ends of the ladder of iniquity the church endangers its good name and its prestige.

At the one end are the down-and-outers. When the church stoops to lift them up it is nearly certain to forfeit its respectability. We have a nasty habit of insinuating guilt by association. So we readily endorse the aphorism which uncompromisingly asserts that a man's character can be judged by the company he keeps. When the Pharisees said of Jesus, "This man receiveth sinners and eateth with them," they were not simply stating a fact. This was their contemptible way of slurring His character, of hinting at a moral affinity between the Master and these outcasts, or at least of challenging His wisdom for allowing Himself such reckless exposure to corrupting influences. They stubbornly refused to concede that Jesus moved among disreputables in order to draw them into the orbit of His own purity by the sheer magnetism of His love. The church which imitates the Master in this respect should be prepared to suffer the same condemnation. It will be shunned by the moral, yes, and by the intellectual and social snobs.

At the other end of the ladder are the up-and-outers. If the church dares to claim these as the objects of its redeeming passion it is likely to be accused of aristocratic inclinations and a spirit of exclusivism. In any event, Jesus never intended that His gospel should be withheld from the upper classes. Did He not number among His friends a Lazarus of Bethany and a Joseph of Arimathea? He aimed His appeal at all kinds and conditions of men without exception.

The risk of scandal—it is surely there. But no real or lasting harm can come of it. Is not the cross the greatest scandal of history? Indeed! But it is also the power of God unto salvation.

Then there is the requisite of total identification with those to be conquered for Christ in their immediate predicament. The church cannot remain aloof from the problems and fears, the struggles and sins of the unregenerate and yet hope to win them.

Years ago, when a young minister in Aberdeen visited an elderly parishioner in severe affliction and began waxing eloquent to her on the Christian duty of resignation, the suffering woman looked up into his face and said, "Poor thing, you know nothing about it." The gospel sounds just as hollow to sinners when the church sympathizes with them from a safe distance. To reach them it must enter fully into their tragedies, share their heartaches, and bear their burdens. We call that empathy and it is had at the price of blood and sacrifice.

The church as a whole needs to learn more of its Master in this matter. His identification with sinful humanity was complete. This is what Saint Paul meant when he wrote to the Philippians that our Lord, "though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross."

The same thought underlies his statement to the Corinthians, "For (God) made him to be sin for us, who knew no sin . . ." The Redeemer became one with the unredeemed. So did His foremost apostle who testified concerning himself, "I have become all things to all men, that I might by all means save some." And the church cannot possibly fulfill its redemptive mission unless it does likewise.

Still another difficulty is the resistance of the world. This makes for painfully slow progress. Every church at times seems to be at a standstill. The gospel is soundly preached, the witness of the people is positive and clear, but there are no conversions, not even the faintest evidence of a spiritual stirring within a solitary soul. A late New York pastor told how over a period of eight years his church grew from a membership of 13 to only 27, and that despite the devotedness of pastor and congregation alike to the redemptive mission of the church.

Our trouble is that we put too much stock in statistics. A New England preacher was once offered an influential metropolitan pulpit by a committee which knew absolutely nothing about him except that he had recently received fifty youths into the membership of his congregation. But the simple truth is that persons are not usually won for Christ quickly, nor en masse. Pentecost has never been typical and it is a moot question whether it was meant to be. After three strenuous years of public ministry Jesus came to the end with only a handful of convinced followers.

It is discouraging to meet with resistance, but the will of man bound to sin and held in Satan's grasp is not easily liberated. Besides, God is not much impressed by numbers. He would have spared Sodom for the sake of ten righteous citizens, had there been that many. Nor is He in any hurry. With

Him one day is as a thousand years and a thousand years are as one day.

The risk of scandal, the requisite of total identification, and the resistance of the world—these often deter the church from executing its divine mission in the world. But when armed with Christ's redeeming love, a love which goes to the uttermost to save, the church will face them one and all courageously and triumphantly.

"As my Father hath sent me, even so send I you." "And we have seen and do testify that the Father sent the Son to be the Saviour of the world."

Mark it well, we are dealing here with something absolutely decisive. Its response to this task is decisive of the destiny of every Christian congregation. When a church becomes complacent, negligent of, and indifferent to, the lost; when it concentrates its attention and energies on materialistic concerns such as better facilities and bigger budgets, and when it has no creative spiritual horizons, it loses its warmth and power. It becomes sterile and unproductive. Although throngs of the Christless live within its shadows, it makes no vital impact on them. Then in time it is politely but firmly pushed from the center to the circumference of society, and beyond.

This is the tragic story of the state churches of continental Europe. Feeling secure by virtue of their official governmental status, they assumed a lackadaisical attitude. Because everyone was automatically enrolled into church membership at birth they saw no need for an urgent witness and aggressive outreach. Today they are paying dearly for their lack of vision and concern and are fighting for their very survival. Only two per cent of the Swedish population and ten per cent of the English have any tangible interest in the established churches.

To veer from its redemptive mission and to substitute anything else in its place is suicide for a church. It exists for this purpose, and when it ceases to function accordingly it is useless to both God and man. Then it bears the judgment of Him who refuses to excuse spiritual fruitlessness.

Conversely, the church which faithfully executes its mission to the world secures for itself a future pregnant with promise. It is forever exploring new avenues of service, raising the spiritual level of its members, and making a visible impact on the customs and culture of community and country, until in the wisdom and providence of God its work is not just ended, but finished.

So it is with the church in which the cross is not merely an ornament on the communion table or chancel wall, but a compelling dynamic to redemptive action. And, as in the case of the Saviour Himself, sinners will instinctively turn their steps toward such a church and ask to drink from its well.

Finally— and this fact ought to stir up the flames of fervor and burn apathy to a crisp in every congregation —the church is the only real means Christ now has of extending His saving grace to men. It is, of course, true that He has the Word and Spirit, but both the Word and the Spirit are operative only in and through the church. Christ is the Head, the church is His body. He therefore needs the church, is in a definite sense dependent on it, and has no point of living contact with the world apart from it. This means that unless the church takes up its redemptive task it will never get done.

What makes a church successful? When all has been said and done there is but one answer to that question. Faithful execution of the redemptive mission which the Redeemer Himself has committed to it. "As my Father hath sent me, even so send I you." "And we have seen and do testify that the Father sent the Son to be the Saviour of the world."

What is the record of your church over the years of its existence? For the past year? What will be its record in the year ahead? The next decade? The next fifty years? Is it and will it be a successful church? The verdict depends on each and every member down to the last and the lowest and the least. It depends on you!

Books for Evangelicals

By ARNOLD D. EHLERT

■ THIS YEAR TWO significant books have appeared almost simultaneously on the theme of the kingdom of God. Both are by seminary presidents who have been working on the subject for years.

Dr. Alva J. McClain, president of Grace Theological Seminary in Winona Lake, Ind., calls his book *The Greatness of the Kingdom* (xvi, 556 pp., Zondervan, $6.95). It is an inductive study of the kingdom of God as set forth in the Scriptures. This includes both Old and New Testaments, history and prophecy, and is in effect a major contribution to Biblical theology.

Dr. McClain bases his work on the premise that the kingdom is fundamentally mediatorial, that is, it is a very integral part of God's plan and program of redemption. While he is sympathetic with the several efforts of the past generations to expound the kingdom, he points out the weaknesses of each before developing his own.

He sees the problem of definition clearly and decides that one might as well admit two aspects or two kingdoms: the universal and the mediatorial. The development is a rich and satisfying study. Every pastor and theologue should go through the volume carefully. Parts of this material were presented as the Griffith Thomas Memorial Lectures at Dallas Theological Seminary in 1954 and as the Lyman Stewart Lectures at Talbot Theological Seminary in 1958.

THE SECOND VOLUME is by Dr. John F. Walvoord, president of Dallas Theological Seminary. It is called *The Millennial Kingdom* (xxiv, 373 pp., Dunham, $4.95). This is an entirely different type of treatment. Dr. Walvoord approaches the subject from the apologetic as well as the expositional viewpoint. The main body of the work is actually an exposition of the premillennial system as opposed to amillennialism and postmillennialism. Much of the material appeared originally as articles in *Bibliotheca Sacra* over a period of years.

One valuable feature of this book is its historical summary of the different systems of interpretation. The first four chapters are taken up with the development of the three systems. Then each system is expounded in its essential features. The problem of the future of Israel as a nation is crucial to the discussion and the Abrahamic, Davidic, and new covenants are part of the foundation for premillennialism. There is a chapter on premillennialism and the church as a mystery, one on the four concepts of the rapture, discussions of the tribulation and the judgments, as well as the millennium.

THE TWO BOOKS COMPLEMENT each other. Dr. McClain's book is Volume 5 of a proposed set entitled *Christian Theology*. Dr. Walvoord's is a Biblical apologetic as well as an exposition. Both have extensive indexes and bibliographies. Neither one, incidentally, lists an old classic very hard to get hold of: *The Reign of Christ on Earth* by Daniel T. Taylor (2nd ed., Boston, 1882).

THIS — PRESENT — WORLD —

interpreting around-the-world new

■ THERE ARE RUMORS that the Spanish government may soon enact a "charter of Protestant rights" guaranteeing freer practice of religion. This is reported by Benjamin Welles in a special dispatch to the *New York Times*. At the same time he says that the path toward such an achievement is still "long and rocky." He continues, saying that "the problem is that in the eyes of Spanish Catholic leaders, Protestantism has always been synonymous with Marxism, materialism, freemasonry, and general moral debilitation." Welles says that the foreign minister, Fernando Maria de Castiella y Maiz, is advocating the charter.

If the charter should arise from Castiella's advocacy, it would result from an amazing contretemps in foreign affairs. It all took place in connection with the new turn in Russian-American relations represented by the Khrushchev visit to this country.

Castiella is an ex-Nazi whom England refused to accredit as ambassador from Spain. There was considerable dismay in diplomatic circles when President Eisenhower, visiting London to lay the groundwork for his meeting with the Russian dictator, made a date with this ex-Nazi now Spanish foreign minister, to meet him there. The *Washington Post* said that "without any warning or preparation, the British government has been forced into a position where it has to receive the Spanish minister and offer him at least minimum courtesies."

Castiella carried to his audiences with Eisenhower a note from Franco supporting the President's move in inviting Khrushchev to Washington. The *Times* suggested that the message "might have the practical effect of tempering the criticism President Eisenhower has been receiving from . . . Roman Catholic leaders in the United States and Europe" with respect to the Russian leader's visit.

Castiella received not only this recognition from our President but was also personally received by the British Prime Minister. It is rumored that at both meetings, the plight of Protestants in Spain was discussed. If the result of all these machinations is more religious liberty in Spain, it may tend to dissipate the unsavory atmosphere now hanging over them.

Religion in Iowa

■ MORE THAN THREE-fourths of 266 local school superintendents in Iowa believe that religion should be taught in public schools if it is presented without a sectarian viewpoint, according to an educational research survey. Only one superintendent in 12 thought the state's public schools should avoid religion completely.

In the opinion of 76 per cent of the queried school heads, the constitutional principle of church-state separation does not rule out teaching about religion in public schools.

Remembering some of the court rulings in recent years, maybe the courts *should* be given back to the people.

Teen-Age Violence

■ FBI DIRECTOR J. EDGAR Hoover labels the growing youthful crime wave "a monster of frightening proportions," and calls for a stern and "all-out counterattack against vicious young thugs."

Recent reports show that juvenile delinquency set a grim new record in 1958. The total number of arrests of persons under 21 has almost doubled to nearly half-a-million since 1953. The same ratio of increase applies to youths under 18 with a total of 283,213 arrests in 1958.

An over-all increase of 8.1 per cent occurred in juvenile delinquency between 1957 and 1958, the FBI reports. Youths under 18 accounted for 12.1 per cent of the arrests for auto theft, 49 per cent of those for burglary, 48 per cent for larceny, and 30 per cent of those receiving or possessing stolen property.

Pointing a finger at the guardians of delinquent youngsters, Hoover says that parents who inflict vicious offspring on their fellow men "deserve to feel the sting of public indignation and to face legal and financial responsibility for the criminal acts of their children."

Hoover also says: ". . . any escape from justice by youthful lawbreakers—through weak court systems, public indifference, soft-headed sentimentality, senseless preference for the rights of the criminal instead of for his victim—can only give encouragement to other young thugs."

St. Louis Blues

■ AT ST. LOUIS, WITH encouragement from Protestants and Other Americans United for Separation of Church and State, a lawsuit has been filed to block another subsidy to a Jesuit college in the guise of a housing project. The proposed grant was similar to that recently bestowed on Fordham University in New York and which friends of religious freedom tried without success to prevent by injunction. Now, if the lawsuit does not succeed, another extremely valuable piece of land in St. Louis will be bought by the government and immediately resold to St. Louis (Catholic) University at a fraction of its market value.

The plaintiff in the case is "Public Funds for Public Uses, Inc.," a voluntary organization of citizens and taxpayers. Some Protestant leaders have opposed the suit, including the secretary of the Metropolitan Church Federation of Greater St. Louis.

These grants of housing funds to the Catholic Church seem to be forming a pattern. The National Conference of Catholic Charities has recommended that from each Roman Catholic parish, a "qualified priest or layman be assigned to the task of church liaison with city authorities" respecting federal neighborhood renewal projects. The Conference says that "the church should offer itself as a catalytic agent to the community and should exert constant personal contact with the quick changing patterns of renewal." The *Catholic Advocate* of Newark says that "for the ultimate advantage of the Church herself, she and her people can and should be in the forefront of urban renewal."

Typical of the sort of "liaison" and "catalysis" that the Church exercises was that exerted in Washington this month. The representative of the bishop condemned the whole renewal project because it fails to provide sufficient low-income housing. It is true that low income families are being displaced by the project and probably cannot afford to move into the new houses. But the same was true in New York City when thousands of low-income families, most of them Catholic, lost their homes so that Church buildings could be erected.

There was no such deep concern on

for evangelicals

the part of the Church about the fate of the "displaced persons." Perhaps the important point of distinction is that in New York the Church itself was a main beneficiary of the project.

Red Ethiopia?

■ Is TRADITIONALLY pro-Christian Ethiopia growing warm to atheistic Russia's policies and procedures? Coptic church leaders in the little African nation say they see signs of it. They are viewing with alarm the increased cooperation between their country and the Soviet Union, pointing to the new joint trade and economic pact between the two nations as a hindrance to Christian missionaries.

Tass, the official Soviet news agency, has stated that Emperor Haile Selassie and Premier Nikita Khrushchev had "many useful talks on cooperation between the two countries in maintaining world peace and achieving the freedom and independence of the African peoples" last spring during their visit together.

Walking Papers

■ THE *Mission de Paris* or 'worker-priests' movement of France has been dissolved by order of the Vatican. Established in 1943, its purpose was to re-Christianize French workers and reduce the influence of Communism among them. In working clothes, the priests spent their time in factories and even lived among the workers.

By 1949, it was alleged that a considerable number of the priests were becoming attracted to the Marxist line. In 1952, two of them were arrested in Paris for participating in a Communist-inspired demonstration against General Matthew Ridgeway, then Supreme Allied Comandor of NATO. In 1953, the former Pope restricted the movement. In 1954 the Archbishop of Paris called the worker-priests to obedience but a number of them refused to obey and broke with the Church. Some were later accused of having aided the Algerian rebel underground in France.

While Cardinal Giuseppe Roncalli was papal nuncio to France, he is supposed to have favored the worker-priests. But he has now become Pope John XXIII and as such has issued the new order dissolving the group. The ruling declares that factory work is "incompatible with the priestly life and obligations."

Saucer Down Under

■ AN ANGELICAN MISSIONARY in New Guinea maintains that he saw human figures in a flying saucer. According to a broadcast by Radio Australia, the Rev. William Gill said that while he was visiting near Boianai in northern New Guinea a flying saucer circled at low altitude near him and "with my own eyes I saw several human figures inside."

"I watched the four figures appear on top of the saucer," the missionary was quoted as saying, "and I have no doubt that they were human. Two of the figures seemed to be doing something near the center of the saucer.

"One of the figures seemed to be standing looking down at me. I waved to the figure and to my surprise he waved back. I flashed a torch at the saucer and it apparently acknowledged by making several waving motions."

24 x 1,000,000

■ OVER A MILLION pilgrims have filed through the Roman Catholic cathedral at Trier, Germany, paying 24 cents each, for the first showing in many years of the seamless robe claimed to be the one worn by Christ at the time of His crucifixion. A Protestant periodical called *Church and Man* stated that "only the simple minded are attracted to the exhibition" and that many Catholics do not think too highly of it.

Cardinal Richard Cushing of Boston has also acquired a relic for the exhibition of which he intends to construct a special shrine, one of the world's largest. It is certified by the authorities of his Church to be a genuine splinter from the cross on which Christ met His death.

'Red Dean' Chided

■ A STATEMENT THAT "Christianity can co-exist with Marxism-Leninism" by Dr. Hewlett Johnson, the "Red Dean" of Canterbury, has been repudiated by one of Russia's leading Communist philosophers.

In an article in *Kommunist,* Communist Pary magazine, Dr. Ivan Krivilov stressed that "science and religious thought are incompatible."

"The cooperation of science and religion is impossible," he said. "Some clergy are progressive in their public activities and we esteem their contribution to the cause of peace. But it cannot and never does destroy the fundamental differences which separate us and those who support religion."

Action interview

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Protestants in Spain

(Continued from page 7)

as the number one problem by evangelicals today—for the majority of Protestant young people have been baptized at one time or another in the Roman Catholic Church.

In order to be married "civilly," evangelical young people sometimes must wait up to two years, if permission is granted then by the civil judge. Two cases were carried to the Supreme Court in Madrid and both were denied permission to be married. Protestants must "prove" that they have "apostatized" from the Catholic Church according to its definition.

The government has recently passed a new regulation granting full power to all officials in charge of civil registers to examine both parties separately and secretly to determine if they are "apostates." It is almost impossible to prove apostasy to a biased official who at his own whim may reject all evidence. Civil judges must give one month's notice to the Catholic bishop of the diocese notifying him of the apostates. The bishop naturally will do his best to discourage the young people from being married outside the Roman Catholic Church.

A young couple of the Second Baptist church, Madrid, was received by the judge after much delay. The judge said to them, "I do not consider it my duty to see such people as you. It is only through the goodness of my heart that I do it. Spain is suffering now from the evil influence of the Protestants."

Whenever a Spaniard is married legally, either in the Catholic Church or by a judge in a civil ceremony, the man's wages are automatically increased. Thus any ceremonies performed only in the Protestant Church and not previously by a civil judge are not recognizable and consequently the husband's salary is not increased, thus making them live on a "bachelor's" salary. Naturally, any children born to them are regarded as illegitimate.

DIFFICULTIES WITH LITERATURE

It is illegal to print any type of evangelical literature in Spain. Twice in the past five years the magazine of the Spanish Evangelical Baptist Union has been suspended. First the magazine was known as *The Echo of the Truth,* then later printed under the title *Among Us.* Now it is appearing under two different names bi-monthly. Other evangelical magazines are experiencing the same difficulties in printing and distribution.

There has been difficulty in receiving literature from out of the country, too. In many cases magazines, books and calendars are confiscated and destroyed by postal officials before they are delivered.

On November 10, 1958 in Barcelona the police were searching for copies of a book entitled *Cristianismo Atraves de los Siglos* (Christianity through the Centuries). They went to the bookbinder and were unable to locate copies of it there. They were then directed to the printing shop of a certain evangelical believer. He was not there and the workers insisted that the police wait until he returned. However, the police forced their way into the shop and confiscated 5,000 copies of the New Testament which were just coming off the press.

The British and Foreign Bible Society in Madrid had 40,000 Bibles, New Testaments and other evangelical books confiscated in April, 1956. The Society today has no legal right to import, print or distribute the Scriptures.

In May, 1959 Sr. Salvador Gonzalez, pastor in Puertollano, was fined about $100 for some tracts which a foreigner (an American) had passed out to a group of children in his village two months previously.

OTHER DISCRIMINATIONS

Spanish Protestant schools are prohibited. The only Protestant grade school in Spain was closed on March 16, 1954. It had functioned since 1928 in a mining town in the center of Spain.

Some children of Protestant families attending public schools—which must teach the Roman Catholic doctrine—are scoffed at by their teachers and fellow pupils. In some cases they are expelled, as happened to a ten-year-old girl of Argamasilla de Calatrava (Ciudad Real) in June, 1958. Because she refused to "say prayers," the teacher put her out into the street saying, "Get out of here. We don't want Protestants."

The United Evangelical Theological Seminary (supported by the World Council of Christian Churches) in Madrid was closed in January, 1956.

From time to time young men serving their country in the armed forces are persecuted for refusing to bow down at mass which is a part of the "swearing to the flag" ceremony, an obligation for every serviceman after several weeks of boot training. In some cases tolerant officers excuse them on the basis of being "sick" or having them "perform other duties" at the time.

The burial of Protestants is often very difficult. Most large cities have "civil cemeteries" for non-Catholic burials. However, in other places no decent place is available for burial of evangelicals. Some Protestant funerals must be held in early hours (5 or 6 a.m.) of the morning to avoid "open manifestation." There have been cases where Protestant funerals have been denied and the Protestant given a Catholic burial.

THE PROTESTANT DILEMMA

The different Protestant groups have had many meetings trying to work out a plan to present their cause before the Spanish authorities. Usually their requests for interviews with governmental officials are not answered—or denied. On November 21, 1958 three evangelical leaders were granted a conference in Madrid with the director of the Department of Tourism and Information. This department is in charge of literature. They presented the Protestant plea to be able to print literature such as Bibles, magazines for Spanish evangelical Christians, etc. They were promised that these requests would be studied and a reply given. Nothing has been heard since.

Spanish evangelical leaders are at a loss to know just what to do in the case of a closed church for several reasons. In the first place, they don't know in each case just who had ordered the closing of the church. In most cases the order seems to come out of Madrid, but no definite source is given by the authorities. They are not given reasons why the church was closed and they do not know what steps to take to organize the proper defense.

These are the facts about the Protestant situation in Spain today. They are not pretty, but neither are they exaggerated. You may now be asking, "But what can American evangelicals do about the plight of their brethren?" You can write the Spanish Embassy in Washington, D. C., and you can write your senators expressing your own grave concern about the subtle persecution to which the Spanish Christians are being subjected.

The Spanish Protestants need your help both in prayer and protest. They have tried to present their cause through the proper legal channels as law-abiding Spanish citizens. So far they have received scarcely any visible results. They feel that a great deal is at stake for the free world here in Spain—a twentieth century Spain which is suffering first century persecution.

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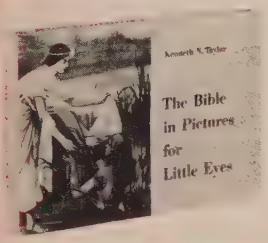

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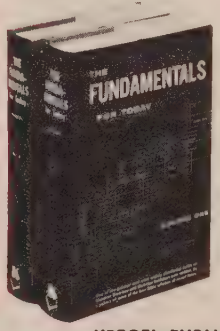

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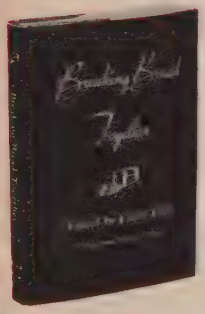

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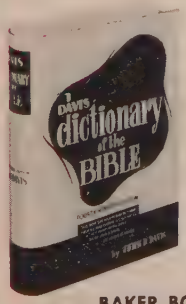

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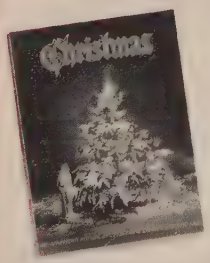

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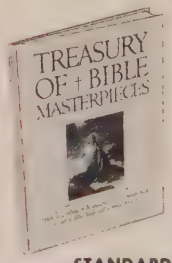

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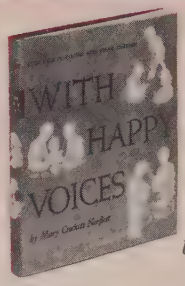

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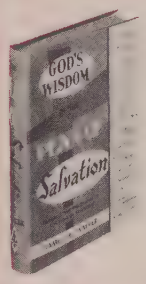

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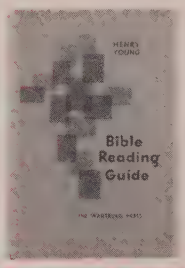

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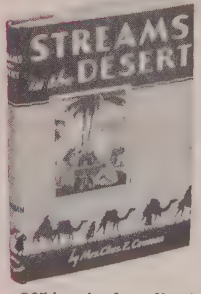

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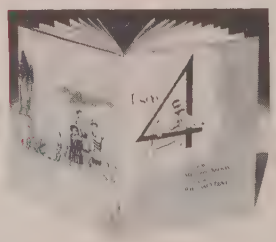

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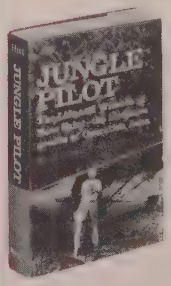

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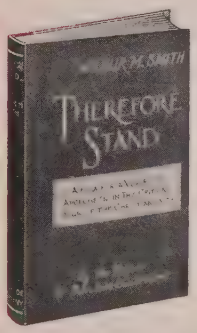

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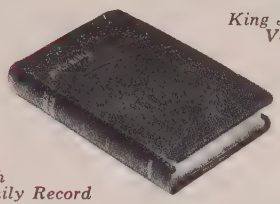

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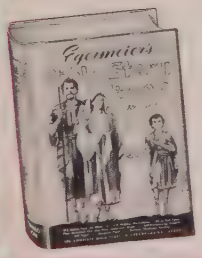

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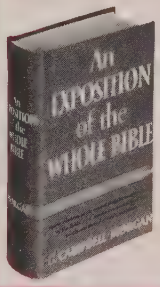

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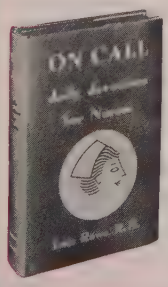

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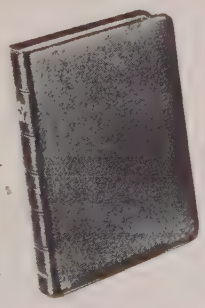

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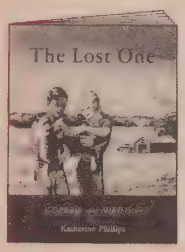

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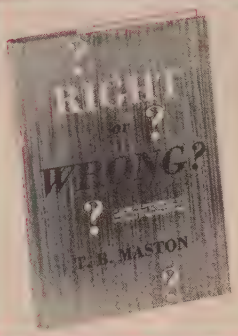

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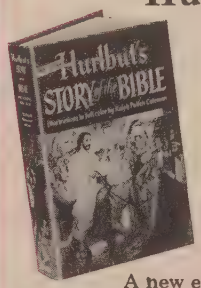

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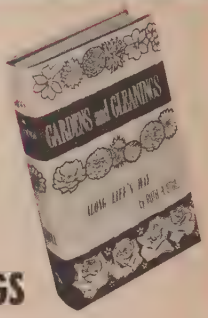

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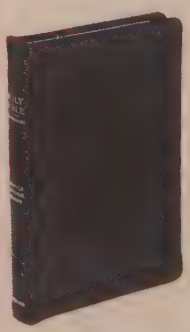

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MISSIONS

Union Rescue Mission Has "Three-D" Program

LOS ANGELES—A "Three-D" program to aid unfortunate men and boys is being launched here by Union Rescue Mission, says President Hugh R. Murchison. "We'll be helping the dependents, delinquents and defectives," Mr. Murchison stated. He described dependents as people in poverty and need, delinquents as people in crime, and defectives as the handicapped. Meetings are being held regularly, he said, "so that no area of planning may be left untouched before the onslaught of colder weather."

Serving on the evangelistic staff of the Mission is Clayton Collins who each Sunday morning teaches a men's Bible class that usually numbers 200. Converted several years ago at the Mission, Mr. Collins says, "Since that time I have stopped gambling and drinking and I am perfectly happy and contented in the service of my Lord and Saviour Jesus Christ." President Murchison complimented Mr. Collins' Bible teaching thus: "His keen mind has grasped the deep meaning of the Scriptures and his ability to teach the Bible each Sunday morning is a great help to the Skid Row men and staff converts who attend the class for spiritual aid."

Author "Unshackled" Gives His Testimony

CHICAGO—Dr. Carl Armerding, well-known Bible teacher from Wheaton, Ill., will be guest speaker at the Eighty-second Annual Rally of the Pacific Garden Mission at 2:30 p. m. November 8 in the Grand Ballroom of Conrad Hilton Hotel.

As a special feature of the meeting, outstanding PGM converts from across the country will give testimonies on what God has done for them. Among these will be the testimony of Jack Odell, writer and director of the radio broadcast, "Unshackled."

ICEF Offices Are Moved to Midwest

PACIFIC PALISADES, Calif.—International Child Evangelism Fellowship, Inc., missionary organization with representatives in sixty countries, has moved its general offices from here to Grand Rapids, Mich. Statement concerning the move was made by Director Franklin F. Ellis.

The new facilities at 44 Ionia Avenue, S. W., will house the overseas, national, magazine and book publications divisions, said Mr. Ellis. He gave as primary reason for the move "a more central national location, proximity to the Muskegon, Mich., campus of the leadership training school, and a more efficient integration of the various divisions of the organization.

RADIO-TV

Voice of Tangier Builds Station in Monte Carlo

CHATHAM, N. J.—Construction of a new 100,000 watt missionary radio transmitter in Monte Carlo has just been announced by Paul E. Freed, president of the Voice of Tangier. The new voice, Trans World Radio, will broadcast the Christian message to Russia and other countries in twenty-eight languages.

It will be one of the most powerful stations in the world, beaming an estimated 1,600,000 watts of effective radio power with the aid of five giant curtain-type antennas to be constructed on the high bluffs of Monaco overlooking the Mediterranean Sea.

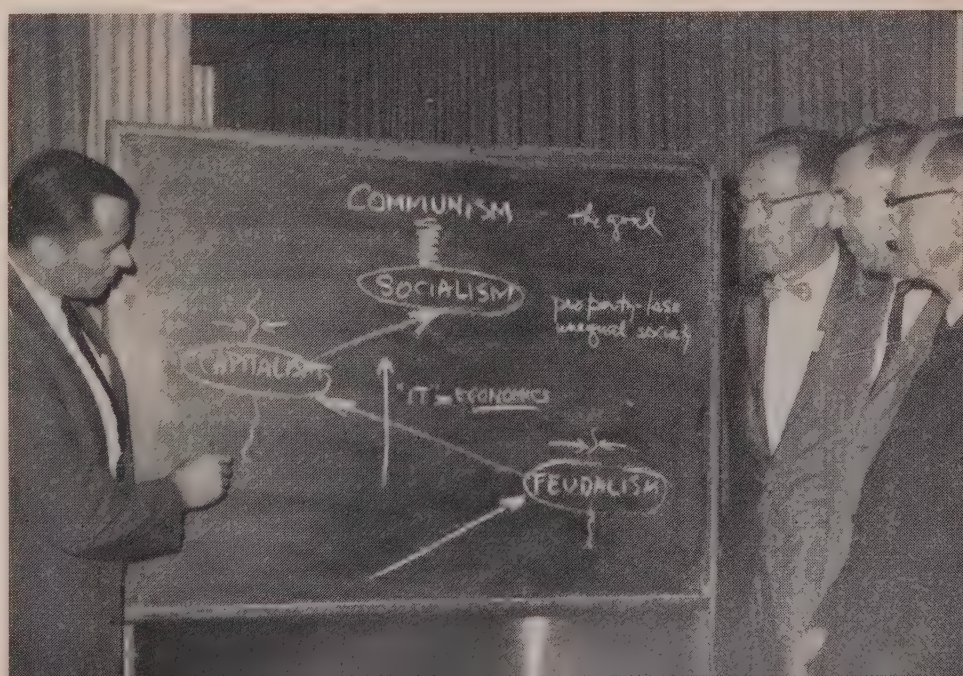
Trans World Radio is an extension of the present facilities of the Voice of Tangier which has been broadcasting the gospel from Tangier, Morocco, for six years. A Moroccan governmental edict last May threatened to prohibit the Voice of Tangier, along with other radio stations, from broadcasting over Tangier transmitters after December 31, 1959.

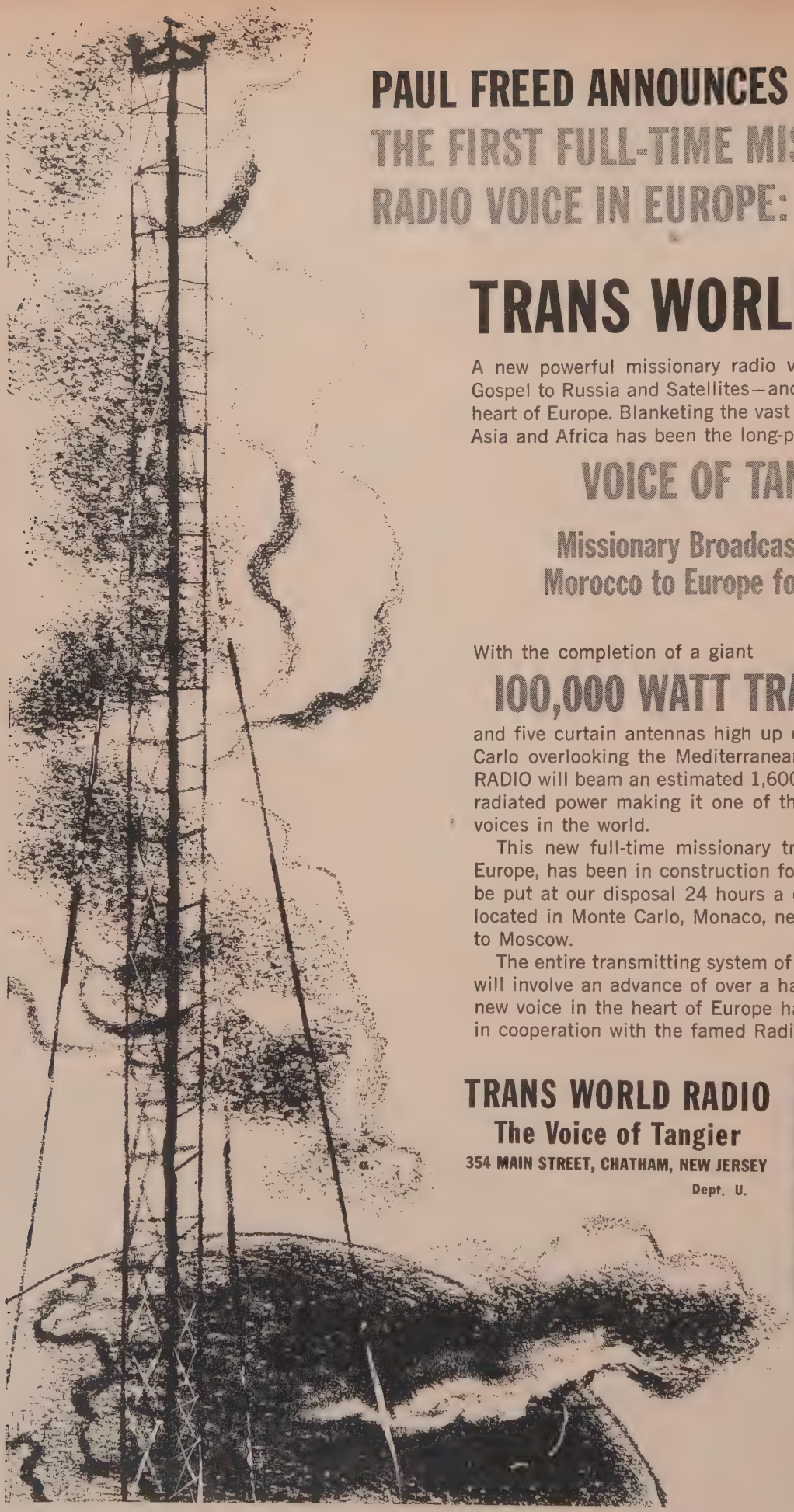
Mr. Freed states that "negotiations are now being conducted to continue radio broadcasts after this dead-line. However, we are not worried about the results since the new Monte Carlo transmitter will be forty times more powerful than the one at Tangier and nearly 1,000 miles closer to Russia. Our objective is to reach the Russian people and others with a strong signal which cannot be overpowered by neighboring frequencies or radio interference."

About jamming, Mr. Freed says, "The political broadcasts of the Voice of America, Radio Free Europe and

MISSION EXECUTIVES MEET AT WINONA LAKE

A series of lectures on "Anti-Communist Strategy" was presented by Rev. Arthur Glasser (left), assistant director of North America for the China Inland Mission, at the recent mission executives' retreat held at Winona Lake, Ind. The retreat is held annually and attracts between 50 and 100 top level mission strategists from evangelical mission boards. Shown at the right of the blackboard are Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association which sponsors the retreat: Rev. Fred G. Ferris, executive secretary of the World Evangelical Fellowship, and Rev. Noel Perkin, president of EFMA.





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100,000 WATT TRANSMITTER

and five curtain antennas high up on the bluffs of Monte Carlo overlooking the Mediterranean Sea, TRANS WORLD RADIO will beam an estimated 1,600,000 watts of effective radiated power making it one of the most powerful radio voices in the world.

This new full-time missionary transmitter, the first in Europe, has been in construction for about a year and will be put at our disposal 24 hours a day in 1960. It will be located in Monte Carlo, Monaco, nearly 1000 miles closer to Moscow.

The entire transmitting system of TRANS WORLD RADIO will involve an advance of over a half million dollars. This new voice in the heart of Europe has been made possible in cooperation with the famed Radio Monte Carlo.

TRANS WORLD RADIO
The Voice of Tangier
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Dept. U.

Paul E. Freed, President, Voice of Tangier, whose successful negotiations for the past three years in several European countries, including a petition in Holland for a new radio station, has paved the way for this new expansion.

the British Broadcasting Corporation have been jammed consistently by Russia's nearly 500 jamming stations. But so far they have not interfered with our non-political, Bible-centered programs."

Trans World Radio is expected to be in operation by next May when the first programs are scheduled.

youth

1960 "Youth Week" Sponsored by NSSA

CHICAGO—"Youth Week," set for January 24-31, 1960, is being sponsored by the Youth Commission of the National Sunday School Association, according to announcement here by NSSA executives.

Theme of 1960 Youth Week is "Youth Under Orders," emphasizing the responsibility young people have to honor God in their lives and serve Him. During the week youth will participate in special programs of evangelism and training. Adults will be reminded of their responsibilties as parents and teachers.

Stressing the importance of the coming event, NSSA leaders had this to say: "Youth crime is still on the rise in America and delinquency is of national concern. Detention camps, tightened police surveillance, and stronger penalties are topics of discussion. However, pornography, film violence, lack

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LATE NEWS AT PRESS TIME

● BILLY GRAHAM CRUSADES held recently in Wheaton and Indianapolis drew aggregate attendance of 99,000 and 125,000 respectively, with a total of 5,833 decisions for Christ.

● DR. PAUL S. REES, vice president at large of World Vision and former president of the National Association of Evangelicals, is speaking early this month at a series of meetings in First Covenant Church, Spokane, Wash. The theme will be "There's a Christian Way." Dr. Rees will also address both a pastors' retreat and the semi-annual meeting of the Covenant Church conference in Seattle.

● SECOND ANNUAL MOUNT HERMON banquet will be held November 17 in Oakland, Calif. Speakers include Rev. Joseph Blinco, Methodist minister from England and associate evangelist with Billy Graham at the Indianapolis Crusade; Dr. Henrietta Mears, well-known youth leader and writer and Dr. Robert B. Munger, president of the Mount Hermon Board of Trustees.

● STATE DIRECTORS of International Child Evangelism together with their wives or husbands, will have a meeting November 20—December 1 at the International Child Evangelism Institute, near Muskegon, Mich., Rev. Fred Renich of Missionary Intership will be Bible speaker. Announcement made by Frank R. Mann, national director.

● SUNDAY SCHOOL SECRETARIES from thirty-five evangelical denominations will have their annual meeting in Chicago December 8-11. They will meet with staff members of the National Sunday School Association to outline the coming year's emphasis.

CHRISTIAN BUSINESS MEN'S Crusade for Christ is planned for January 3-10, 1960 at Galt Ocean Mile Hotel, Fort Lauderdale, Fla. Noted laymen who will speak include R. G. LeTourneau, Gen. Wm. K. Harrison and CBMI President T. E. McCulley.

● YOUTH FOR CHRIST Overseas Editor Sam Wolgemuth has recently returned from a trip to Great Britain on which he cooperated with British YFC leaders in planning the Twelfth World Christian Youth Congress July 30-August 6, 1960.

● WASHINGTON SEMINAR on Federal Service, sponsored jointly by the Office of Public Affairs and the commission on Higher Education of the National Association of Evangelicals, will be held February 17-19, 1960. Inquiries concerning the program may be addressed to Dr. Clyde W. Taylor, NAE's Secretary of Public Affairs, 1405 G Street NW, Washington 5, D. C.

of discipline, disinterested and working parents, and other contributing factors continue virtually unabated. National Youth Week is designed to accent the basic needs of youth and help them find their place in God's program and in society. It is the strong belief of Christian people that preventive measures such as strong local youth programs in local churches are of greater value than any corrective measure."

National Sunday School Association has made available to churches and youth organizations bulletins, posters, postcards, pamphlets and hymnal bands for promotion of the week. Full information may be secured from NSSA headquarters, 175 North Franklin St., Chicago 6, Ill.

"Society Competition" In Endeavor Contests

COLUMBUS, Ohio—The Albert H. Diebold Awards, totaling $1,100.00 in cash and two trips to Ottawa, Ontario, will be given in Christian Endeavor's ninth Citizenship Contest. A new feature of the contest, according to announcement made by Robert C. Ross, citizenship director, is society competition. The contest is sponsored by the International Society of Christian Endeavor.

Young people living in the United States, Canada or Mexico, and Christian Endeavor societies or similar youth groups may participate in the contest. The purpose is to promote Christian principles among men; to interest youth in combating the evils of Communism, liquor, narcotics, gambling and prejudice; to encourage youth to speak and act for Christian citizenship; and to develop Christian leadership for the community, nation and world.

The International Society's current Christian Citizenship Crusade, including the contest and awards, is made possible through a gift from Albert H. Diebold, a Christian layman of New York City.

To be eligible to participate in the society competition, the majority of members of the society must be under 25 years of age. Awards will be given to these units on the basis of a significant Christian citizenship project sponsored and reported by them. The project is to be conducted within the period September 1, 1959, to March 1, 1960. It will be evaluated on the basis of group participation in the project, goals established and achieved, and the quality of the composite report.

Youth desiring to enter the contest may be nominated by an adult, by another young person, or by themselves. The official nomination forms for individuals or societies must be sent to the International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio, by February 8, 1960. Individuals must send their "Letter" and Service Record to Christian Endeavor headquarters, to be received no later than March 1, 1960. Society reports must be received by March 18, 1960. Announcement of the top winners in both sections of the contest will be made by April 25, 1960.

Communist Youth Rip PTL Posters

ENGLEWOOD, N. J.—Members of the Pocket Testament League ran into

NEWS CAPSULES

■ Church construction is keeping pace with the over-all building boom. Total construction for the first eight months of 1959 is estimated at $601,000,000, an increase of 11 per cent over the same period last year.

■ One group has already started a campaign against the nomination of a Roman Catholic for the presidency. It is the Laurel Association of Southern Missionary Baptists of Kentucky representing 34 churches and 6,000 members. A resolution opposing the nomination of a Catholic was sent to the chairmen of both political parties.

■ A commemorative postage stamp bearing the quotation from Francis Scott Key, "And this be our motto, in God is our trust," will be issued in 1960. It is one of six "American credo" stamps to be issued.

■ Billy Graham's 1960 crusade plans will include a three-month African tour to start in January. He will go to Liberia, Ghana, Nigeria, the French Cameroons, Northern Rhodesia, Southern Rhodesia, Kenya, Uganda, Tanganyika, Ruanda-Urundi, Ethiopia, and possibly Cairo, Egypt.

■ Alcoholics committed to America's mental hospitals and psychiatric wards are increasing at the rate of nearly 10,000 a year, a WCTU officer says.

■ Five airlines now grant reduced fares to the clergy on a standby basis. The five are Bonanza, Central, Allegheny, Northeast and Dordova.

■ President Eisenhower has signed a two-year extension of a law under which American religious and charitable agencies obtain surplus foods from the Department of Agriculture for overseas distribution.

■ Membership of the General Association of Regular Baptist Churches increased last year from 126,500 to 130,300. Sixty-two new churches brings the total number of congregations to 877.

■ Americans will spend almost twice as much on cigarettes in 1959 as they contribute to their churches, the U.S. Department of Agriculture has predicted. Cigarette smoking is on the increase and retail purchases will total nearly $6 billion this year. Total gifts to U.S. churches are a little more than $3 billion.

■ More statistics—this time from the WCTU—reveal that Americans spend nearly $11 billion—that's right, *billion*— a year for alcoholic beverages. This is enough to build a new $1,232,867 school every hour or pay every teacher $8,000.

■ A Maltese cross appeared intermittently in the sky over Washington for two hours during a dinner given by Russian Premier Khrushchev for American officials. Its appearance was a complete mystery as newspaper investigations failed to disclose any human source such as was responsible for the Latin crosses appearing at the premier's arrival and departure.

■ The U.S. crime rate was the highest in history in 1958, according to FBI reports. A total of 1,553,000 offenses were known to police, an increase of 131,000, or 9.1 per cent over the previous record set in 1957. The FBI said there were 8,182 murders, 14,563 rapes, and 113,569 other assaults committed in the year.

■ John Noble, *Action* columnist and former Russian prisoner, spoke at a Freedom Rally in Des Moines September 22, the day of Premier Khrushchev's arrival there. Twelve hundred packed the First Church of the Open Bible for the rally arranged by Rev. Frank Smith, pastor and NAE Midwest Regional board representative for Iowa, and Dr. Charles Anderson, Midwest regional director. Noble also appeared on television the half-hour preceding Khrushchev's televised arrival in Des Moines.

■ Over 1,000 registered for the National Sunday School Convention held in Atlanta late in October. NSSA officials were very pleased with the total attendance which was about 2,000. This is the first time NSSA has held one of its national conventions in the South.

■ American business and advertising concerns will sponsor this fall for the eleventh year the "Religion in American Life" campaign to increase worship attendance at all churches and synagogues. They will contribute more than $8 million in time and space to the campaign. For the third consecutive year the theme will be "Find the Strength for Your Life . . . Worship Together This Week."

■ Two NAE constituent bodies were among the top four Protestant churches in per capita giving for 1958. The Free Methodist Church led 40 other church bodies in per member giving for all purposes with $243.95. The next three highest averages were Seventh-Day Adventists, $217.31; Pilgrim Holiness Church, $194.85, and Evangelical Free Church of America, $182.27.

■ Secretary of State Christian Herter has been asked by POAU to protest the recent criminal conviction in Spain of Baptist pastor Jose Nunez Moreno for opening the doors of his own church for worship. He was convicted on October 17 and sentenced to a month in prison and a fine.

Two views of Trans World Radio scheduled to open next May at Monte Carlo (see story page 17).

violent opposition when they began to preach and distribute Scriptures at the Communist-directed Youth Festival in Vienna.

The PTL team and others set up posters in Russian, Chinese, Arabic and French carrying these words: "The Lord Jesus Christ is God. He came from heaven; He died for our sins; He arose from the dead; He is coming again. Trust Him and have eternal life. He satisfies the soul." "The posters were snatched away," the PTL team reported, "ripped to pieces and trampled upon. Angry voices shouted 'Go home American imperialists!' "

Following the "Peace and Friendship" festival, Glenn Wagner of the PTL team had this to say: "It is probably fair to say that the 120 million dollars pumped into the gigantic 'show' by the Communists did not accomplish all they hoped it would. But it did demonstrate once more to the PTL team first, that Communism is bitterly opposed to the Gospel, and also that there are thousands of young Communists with fire, enthusiasm, unashamedness and dedication, ready to lay down their lives for a belief. We cannot hope to win these young people to Christ until we match and surpass their devotion."

Education

Judson Baptist College Purchases New Campus

PORTLAND, Ore.—Judson Baptist College, Liberal Arts school sponsored by the Conservative Baptist Association of Oregon, began its fourth year on a new thirty-acre, fully-equipped campus. Formerly the site of the Hill Military Academy, the plant of over twenty buildings provides complete facilities for effective operation of the college.

Included in the structures are four dormitories, administration, classroom and library buildings, dining hall, kitchen, gymnasium, recreation center, swimming pool, numerous houses and apartments, infirmary and other buildings—most of them of concrete, fireproof construction.

Robert Wilkin, dean and registrar, had this to say about the newly acquired campus: "We of the faculty and trustee board are continually amazed at what God has provided for us at Judson. Now we know why our previous attempts to purchase a campus did not materialize. God was providing something far better for us."

"Acquiring the campus has aroused enthusiasm from many quarters," Mr. Wilkin declared, and added, "The enrollment is nearly twice that of last year with forty-two students and the forecast is for explosive growth in enrollment for several years."

Sports Committee Honors Taylor University Coach

UPLAND, Ind.—Coach Don Odle, athletic director at Taylor University, was invited by His Highness, Prince Aly Khan and Colonel Edward P. F. Eagen to attend a dinner in the Grand Ball room of the Astor Hotel, New York City, sponsored by the Council on Islamic Affairs and the People-to-People Sports Committee.

Mr. Odle is a member of the People-to-People Sports Committee, which was established three years ago by President Eisenhower for the purpose of sending American representatives in Art, Entertainment, Business and Sports to various countries of the world. The Venture for Victory teams of Taylor, under Mr. Odle's direction, received a Freedom Foundation Award and were cited in Congress for their unique contribution to international friendship.

Master of Ceremonies at the Astor Hotel dinner was Lowell Thomas, famous news commentator. Among other celebrities present were Jack Dempsey, Ford Frick, James A. Farley, Edward Rickenbacker, Bruce Barton and General Albert C. Wedemeyer. Guests of honor included Their Excellencies, the Prime Ministers and Foreign Ministers of the Islamic Nations attending the United Nations General Assembly.

Record Enrollment At Bethel College

MISHAWAKA, Ind.—Bethel College opened the 1959-60 school year with a record enrollment of 349. Last year's enrollment at this time was 329. Of the total registered 65 are seniors, 75 juniors, 49 sophmores and 94 freshmen. An additional 60 are special students.

Eleven states, two provinces of Canada and Syria are represented in the enrollment, with 219 from Indiana, 95 from Michigan, and 20 from Ohio.

The vocational interests of the students are indicated by 52 being registered in the fields of ministry and missions; 238 in education; 9 in nursing; 19 in Music and 31 in miscellaneous fields.

There are 136 men and 213 women among the students with 180 being single and 169 married.

The total enrollment also represents 33 denominations. Of the total 162 are affiliated with the United Missionary Church. An additional 47 are Methodists; 24 are Baptists; 11 are Presbyterians; 9 are Catholics; 9 are Lutherans; 9 are members of the Christian Church; 12 the Church of the Brethren; 6 the Evangelical United Brethren Church; 5 the Church of God and 55 with miscellaneous denominations.

Students at Bethel are offered unique opportunities in working conditions. All regular classes are over by noon and over 90 per cent of the students are taking advantage of this class arrangement by obtaining afternoon, evening and week-end employment to help pay their way through school.

Fifth of All Films Produced for Church

CHICAGO—(RNS)—One-fifth of all motion pictures, filmstrips and other audio-visual materials released during the past year were produced primarily for church use, according to the thirty-fourth Annual Blue Book of Audiovisual Materials.

Published by Educational Screen and Audiovisual Guide, the Blue Book reports that of 2,093 titles listed, 415 come under the heading of religion and ethics. Listed under the latter section were 162 sound slide films, 120 silent filmstrips, 80 motion pictures, 2 slide sets, 19 records and 22 non-projected and other aids.

Church use accounts for twice as many sound slidefilm titles—162 out of 243—as all other educational uses combined, the Blue Book reported.

Public Convocation To Open School Year

MINNEAPOLIS—Central Conservative Baptist Theological Seminary is to begin its fourth school year September 18 with a public Convocation in the main auditorium of Fourth Baptist Church in north Minneapolis, it has been announced by Dr. M. James Hollowood, executive secretary of the

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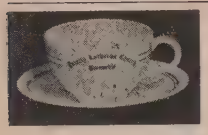

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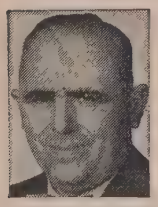

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Minnesota Baptist Convention and professor of Practical Theology at Central. Dr. Hollowood is making arrangements for the Convocation and will serve as master of ceremonies.

Four different aspects of the program will highlight the evening. One will be the installation of Dr. Ernest Pickering as Professor of Theology. Another will be a doctrinal address treating a theme of current import, this year to be delivered by Dean Warren Vanhetloo. A representative from the Board of Trustees of the Seminary will bring a public testimony and statement concerning the position of the school. And the President, Dr. Richard V. Clearwaters, will bring an administrative statement concerning Central's past history, present position, and future significance. There will be refreshments for the public in the church parlors following the Convocation, Dr. Hollowood stated, and an opportunity there to greet the 1959-60 student body.

WORLD-WIDE

New Radio-TV Body Launched at Cali

CALI, Colombia—A new organization known as Difusiones Inter-Americanas (DIA) was formed here at the close of the recent six-day Congress on Evangelical Communications (see *Action* August issue). Purpose of the body is to promote Protestant evangelism in Latin America through the radio and television. Plans for the organization were approved by 153 delegates from major conservative Protestant groups in the United States and Latin American countries engaged in missionary work through the press or radio.

Honorary citations in the field of communications went to two periodicals, a new radio station, a bookstore and a pioneer radio preacher. Dr. Manuel Garrido Aldama, converted priest and long-time radio preacher, was cited for his pioneering at the microphone. The two periodicals cited by judges were *Estrella de la Manana* of Venezuela and *Foreign Missionary Radio,* a news bulletin serving the field of evangelical broadcasting overseas. Radio Station YNOL of Managua, Nicaragua was cited for significant strides in the development of national leadership. The bookstore cited was El Inca of Lima, Peru. Ten other publications, projects and persons were given honorable mention for their respective contributions to the field of gospel literature and broadcasting.

At the closing banquet of the Congress first prize of $500.00 in the in-

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ternational Christian Fiction Contest in Spanish went to Dr. Arnoldo Canclini, well-known Argentine author. The prize-winning novel, entitled "Onesimo," is based on the historic account of the Apostle Paul's letter to Philemon. Second and third prizes went respectively to Dr. J. Gaspar Landero of Puerto Rico and Rev. Francisco Ordonez of Venezuela. Fifty-seven manuscripts were entered from seventeen countries, said Vergil Gerber, coordinator of LEAL, co-sponsor of the Congress with Cadena Cultural Panamericana.

"This has been the best represented and most significant congress of evangelical leaders of Latin America since World War II," Dr. Clyde W. Taylor, executive secretary of Evangelical Foreign Missions Association, Washington, D. C., told the congress. He added, "It has provided ample evidence that evangelicals are retaining leadership in the whole area of religious communications."

Japan Centennial Drives to Climax

TOKYO—The Japan Protestant Centennial has come to a climax this fall and winter, reports Rev. Kenny Joseph, chairman of the Japan Centennial Evangelism coordinating committee. Several city-wide evangelistic crusades were planned. Here are some of the highlights:

1. Rev. Hal Herman and the Full Gospel Churches of the Tokyo area put on a month-long salvation and healing crusade in three of Tokyo's public city auditoriums during September.

2. From September 16 to October 4 Dr. David Morken was in a city-wide crusade in the Fukuoka Sports Center seating 7,000.

3. Simultaneous with the Fukuoka Campaign was the Nagoya city-wide crusade from September 11-20 featuring Rev. Koji Honda, one of Japan's outstanding mass evangelists.

4. Highlights for Evangelical Christians was the Japan Protestant Centennial campaigns which began October 1. The larger meetings were held in Tokyo with similar smaller gatherings in Sendai, Nagoya, Osaka, Kyoto, Kobe, Hiroshima, Shikoku and Kyushu. Featured speakers included Dr. Oswald J. Smith, Dr. Edward J. Young, Dr. Roger Nicole, Dr. William LeSor and Mr. Roy L. Lecraw, layman leader.

5. The Evangelical Missionary Association of Japan (EMAJ) called a nation-wide strategy conference for October 12 and 13 in Tokyo on "Effectively covering Japan in our generation with the Gospel." Dr. Oswald J. Smith of Toronto, Dr. Harold B. Street of Evangelical Literature Overseas, and Dr. Clarence Jones of World Radio Missionary Fellowship with a team of Japanese experts led the discussions.

6. Following the Toyko meetings, Dr. Timothy Dzao, Chinese evangelist and Dr. Smith teamed up for a week of city-wide meetings in five of Tokyo's public halls with a final mass rally in a 12,000 seat auditorium under auspices of the independent Tokyo Centennial Crusade. Radio coverage was given on 75 stations. More than 400 churches are cooperating this fall in a systematic literature coverage of Tokyo—part of a nation-wide "every home" tract distribution program sponsored by the World Literature Crusade.

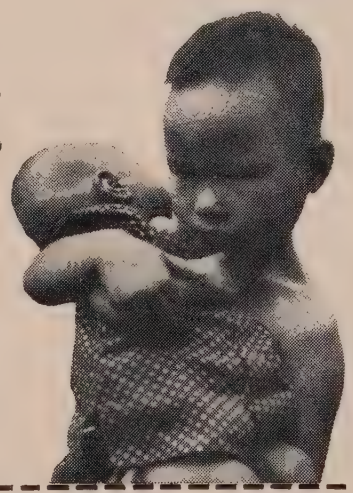
7. Many of Japan's 1,500 evangelical missionaries and over 2,500 pastors held special centennial campaigns in their churches or in united campaigns.

8. The National Christian Council-related centennial celebrations are being held November 1-8 in Tokyo.

In a summary of Centennial Year achievements Mr. Joseph released the following statement:

"There were 9 teams of 30 Japan Christian College student-evangelists who worked from July 10 to September 10 evangelizing in 48 different pioneer areas connected with 12 different denominations. A total budget of $3,000 was set and they must yet look to the Lord for $1,000. The teams distributed 146,820 gospel tracts and 9,350 New Testaments and gospel portions. They held 202 children's meetings, 122 street meetings and 309 adult meetings, directly reaching 52,305 souls (not including radio) with the

My Sister is Hungry too!



Hardly daring to hope, the little ones of China lift their eyes. Too often there is no one to see . . . no mother to dry their tears, no father to heal their hurts, for their parents have been torn from them by the horrors of war and famine.

Thousands of these children are finding their way to Hong Kong, where Christian Herald's Faith-Love Orphanage is waiting to make a real home for them. Here, they receive food and clothing, little chores to do—and most important—LOVE—and the wonderful chance of finding a foster parent.

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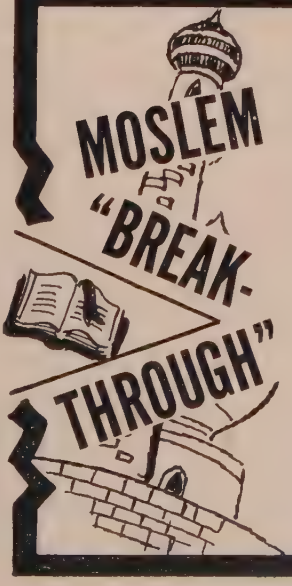

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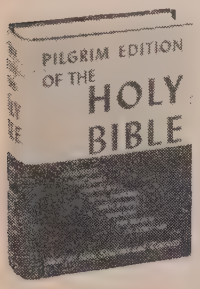

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gospel. A conservative estimate places the number of 'seekers' who decided for Christ at 1,235 at meetings held in tents, Bible camps, hospitals, DVBS, prisons, open air, churches, visitation, pioneer areas, island evangelism, radio and personal counseling."

Inter-church

NYBS Commemorates 150 Years of Service

NEW YORK CITY—Commemorating 150 years of service in America's largest city, the New York Bible Society has planned a series of events extending through December. Several hundred churches of the city will participate and radio and television spots will spearhead a read-the-Bible campaign directed at the city's eight million people.

Added interest in this campaign has come out of the present crisis in New York juvenile crime. The Bible Society initiated a program of Scripture distribution in one of the city's most troubled areas. Some 5,000 Bibles, 10,000 Testaments and 25,000 Scripture portions were placed by block-to-block, door-to-door visitation.

Goal of the Society is to provide every New Yorker with the Scriptures in his own language. Society agents regularly visit hospitals, servicemen's centers and bases, ships in port, immigration centers and hotels, distributing Bibles and Testaments. More than one million copies of the Scriptures in seventy languages were distributed this year.

sunday school

NSSA Executive Head Challenges S. S. Leaders

SAN JOSE, Calif.—"If we are to serve, if our Sunday Schools, if your Sunday Schools, if we together, are to do what we believe God wants us to do, we must have a *Sunday School revolution.*"

This was the challenge presented by Dr. Clate A. Risley, executive secretary of the National Sunday School Association, as he addressed some 1,500 delegates here attending the first of three national Sunday School conventions being held this fall.

Under the heading of "It's Time for a Revolution," Dr. Risley called for a "revolution in our total concept of Christian education." Specifically, he said, "We need a revolution in the mind of the average pastor regarding his place of leadership and the Sunday School."

Schools of higher learning did not escape his challenge. Said Risley: "Prior to coming to NSSA, I spoke at the Sunday School convention in central Washington state. One of the speakers there, a director of Christian education, said, 'When I was in seminary, I thought the only men who took any courses in Christian education were the ones so dumb they flunked Hebrew and Greek, but when I got in the pastorate, I wished I knew something about Christian education and my people did too. . . .' "

Other feature speakers at the San Jose Convention included Dr. Charles Blair, pastor of Calvary Temple of Denver, Colo., which has one of the largest Sunday Schools in the country; Dr. Henrietta C. Mears of Hollywood, Calif.; and Rev. Arvid Carlson of Pasadena, California, in addition to many other Christian education specialists who conducted seminars and workshops in addition to the main public sessions.

Dr. Mears, for many years Director of Christian Education at Hollywood First Presbyterian Church, and outstanding authority on all phases of Christian Education, began her challenging message on "Youth Needs God" with the statement, "A telegram can be sent around the world in 53.6 seconds, yet it has taken sleepy Christians 2,000 years to send the most important message ever given around the world. In our world today two out of three go to bed hungry; one billion two hundred million are illiterate; only ½ of 1% of the people of Japan know Christ. This is the world in which we are projecting our youth. Shall we give God of the Bible to our youth? This is the question we are asking ourselves today."

(Later reports will be given on this year's other "Triple Conventions" in Atlanta, Ga., and Columbus, Ohio.)

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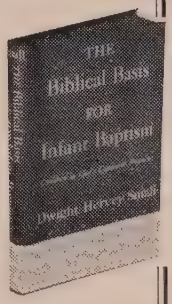

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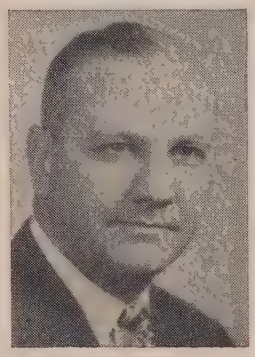
NSSA Has Dedication For New Headquarters

CHICAGO, Ill.—Rev. Bert Webb, president of the National Sunday School Association, brought the dedication message when NSSA dedicated its newly-acquired office building on September 13. Over 100 evangelical leaders and friends of NSSA shared the occasion with the staff and board members.



Bert Webb

The four-story building which NSSA purchased for its permanent offices is located at 173-175 North Franklin Street in the northwest corner of Chicago's Loop. The NSSA offices are now on the first floor while the rest of the building is undergoing remodeling.

The purchase price was not revealed, but Dr. Clate Risley, executive secretary, said that the entire project, when completed, would be about $125,000.

Denominations

GARB Organizes 75 New Churches

CHICAGO—Final statistics for the fiscal year of May 1958 through April 1959, have been released by the Home office of the General Association of Regular Baptist Churches. During this time 62 churches were received into fellowship with the Association bringing the total number to 887. The average membership per church is 147.

Gifts by the churches to missions totaled $3,653,259.15; for local expense, $7,909,187.12, and for building expansion $2,693,385.97, making a total for all purposes of $14,255,832.24. Twenty-eight of these churches gave more for missions than for current expenses.

A comparison of these figures with similar ones of the preceding year shows an increase in mission giving of $59,310.41; and an increase in local current expense giving of $382,999.55.

During the year 1958 and thus far in 1959 the churches of the Association, together with the home mission agencies approved by the Association, have organized at least 75 new churches.

Assemblies of God Plan 1961 Convention

SPRINGFIELD, Mo.—The twenty-ninth General Council of the Assemblies of God biennial business and election convention is scheduled to be held in Portland, Ore., late in August 1961, officials of the denomination announced here.

One of the largest denominational conventions held in the United States, the Assemblies gathering draws as high as 10,000 persons for a single service. Membership of the denomination is 505,552 in the U. S., its executive staff reports, with 919,704 in foreign countries, 9,517 ordained ministers in the U. S., and some 11,439 national workers in foreign lands.

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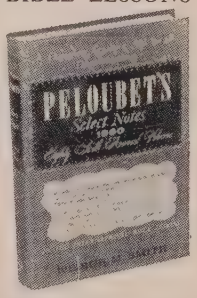

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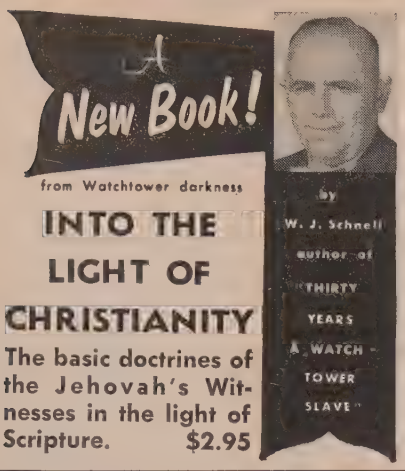

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The Assemblies previously held a convention in Portland in 1956 when the regional world missions gathering was convened in the municipal auditorium.

EVANGELISM

Wheaton Crusade "Most Memorable"

WHEATON, Ill.—"I'm thrilled to be back," Evangelist Billy Graham told his first audience at the recent crusade here, recalling his campus years at Wheaton College. Later he called the crusade "the most memorable" in his experience.

Attendance for the two afternoon and five evening services was 101,000, with 2,825 responding to the invitation to commit their lives to Christ. "Response was above our expectations," crusade director Walter Smyth reported. Ministers, businessmen, housewives, students and others in attendance expressed the view that the crusade had made "the greatest impact upon community life yet to be felt."

Highlights of the week included (1) audiences averaged over 14,000 in spite of cold weather and rain; (2) naming of the outdoor crusade site Graham Field; (3) offerings and individual gifts met the estimated budget needs of $30,000 and left a "substantial surplus" designated for the "Hour of Decision" broadcast; (4) a 1,200-voice choir entirely recruited from the Wheaton-Glen Ellyn churches.

Among comments of local ministers and laymen was that of Robert C. VanKampen, president of Hitchcock Publishing Company, who pointed out that "400 students at Wheaton Community High School were among the inquirees." "These kids," Mr. VanKampen said, "are our city leaders of tomorrow. What a marvelous future both they as individuals and we as a city have."

British Evangelist To Lead Crusade

BIRMINGHAM, England—The largest crusade attempted in England since Billy Graham was in London is anticipated by an interdenominational committee here which is planning a Greater Birmingham and Midlands Crusade June 4—July 2, 1960.

Eric Hutchings and Team have been invited to conduct the proposed five-months' crusade. Since 1952 this team has conducted twenty-nine major crusades, the committee indicates, and Eric Hutchings has addressed the largest crowds to be attracted by any British evangelist in the past twenty-five years. Known to millions overseas and in Europe as the Radio Voice of British Evangelism, Eric Hutchings initiated Britain's first evangelistic broadcasts in 1953.

A unique feature of this Crusade, its leaders believe, is that all meetings of the Publicity Sub-Committee will be held in the House of Commons, inasmuch as the chairman of the Sub-Committee is Sir Cyril Black, M. P.

Final rally of the Crusade, it is expected, will be held in the 50,000-seat football ground in Birmingham.

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public affairs

News Editor Comments On Khrushchev Visit

WASHINGTON, D. C.—(EP)—When Nikita S. Khrushchev visited the United States, he "failed to see the real America where some 63 per cent of the population belongs to a church."

So says David E. Kucharsky, news editor of *Christianity Today,* only representative of the religious press to accompany the Russian leader on his cross-country tour.

Writing in the October 12 issue of *Christianity Today,* Kucharsky stresses that the Soviet Premier made no attempt to visit a church or to meet any of the religious leaders of the U. S. A.

Coupled with this, said the newsman, is the fact that "morning church hours found hundreds of persons, most wearing leisure togs, lining the tracks for a glimpse of the Red leaders. The image of families dressed in Sunday best, Bibles under arm, was conspicuously absent."

Looking forward to President Eisenhower's exchange visit to Russia, Kucharsky asserts: "Evangelical observers, assessing some of the adverse effects of the Khrushchev visit, expressed the hope that President Eisenhower will seek a more objective and realistic view of the citadel of Communism when he visits the Soviet Union next spring. Many hope he will press the distinction between religious freedom and religious tolerance."

"Smear Campaign" Warns POAU Head

WASHINGTON—Warnings of "a smear campaign" against Protestants and Other Americans United have been issued to the 150 chapters and committees of the organization by Dr. Glenn L. Archer, POAU director. He charged that a series of bigot attacks on radio and television in recent weeks led him to believe that a drive to discredit the organization is under way.

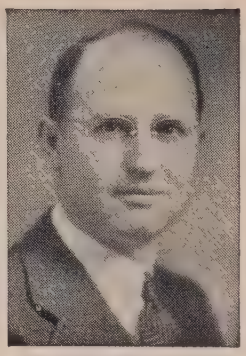
"Curiously," Dr. Archer said, "these attacks are being made on 'brotherhood programs' which are supposed to be for the purpose of improving interfaith relations. Bearing false witness against one's brother would seem to be a strange way to promote brotherhood."

"We stand for the preservation of a great American principle which is strongly ensconced in American law," POAU's director continued. "We are today urging our local and cooperating agencies to arm themselves with facts about the POAU program in order to deal intelligently with the bigot blitz."

united action

Midwest Region NAE Has Annual Conference

CHICAGO—A panel on the problems of juvenile delinquency and obscene literature highlighted the program for the annual convention of the Midwest Region of the National Association of Evangelicals. The convention, held Friday afternoon and evening, October 23, at Judson Baptist



Dr. Paul S. Rees

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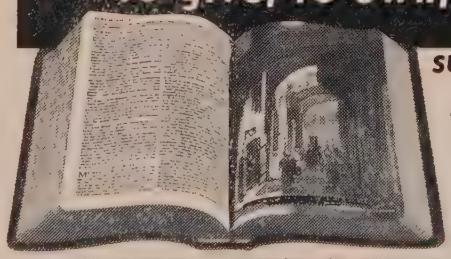

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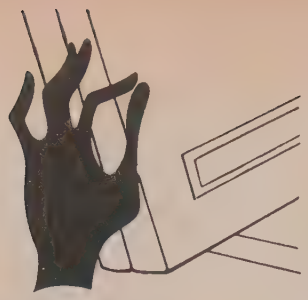

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Church, Oak Park, was under the general direction of Dr. Charles J. Anderson, director for the Midwest Region.

Moderating the panel was Rev. Arthur Zahniser, chairman of NAE's Social Action Committee. Serving with him were public-spirited laymen of Evanston: a member of the Family Court, an alderman from the City Council and the postmaster together with a member of the Illinois state legislature. Members of the panel discussed such topics as "How the Church Can Help the Courts, the Government, the Juvenile Court, and . . . the Post Office to Stop the Sending of Obscenity Through the Mails."

Speakers for the conference included top NAE leaders. At the afternoon session Rev. Fred G. Ferris, executive secretary of World Evangelical Fellowship, shared with the audience some of his experiences on a round-the-world trip earlier in the year. At the banquet Dr. George L. Ford, NAE's executive director, who had just returned from a visit with servicemen in Europe, the Orient and Hawaii, spoke of the need for chaplaincy ministry in various parts of the world. He emphasized the need for cooperation in the NAE's effort to undergird this program. Banquet speaker was Dr. Clyde W. Taylor, NAE's secretary of Public Affairs who spoke of closed churches in Spain and other non-Protestant areas; of the crying need for chaplaincy retreats such as Dr. Ford had assisted in holding on his recent round-the-world trip; of the need for tighter laws to control mailing of obscene literature and serving of liquor on airlines. Dr. Taylor stressed the great need for intensive effort to "defend our liberties and let the evangelical voice be heard around the world."

Dr. Elmer Palmer, minister of the host church, reported on plans for the coming Billy Graham Crusade projected for Soldiers' Field, Chicago, probably in May or June 1962.

Dr. Anderson announced that plans were already under way for the November 11, 1960 convention of the Midwest Region, at which Chief of Chaplains Major General Tobey will be the speaker.

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Mr. Wendell L. Rockey, Executive Director, 22-19 Jackson Ave., Long Island City 1, New York.

Evangelical Community Relations

Early this fall a long-range project which it is hoped will have repercussions throughout the country was launched in Portland, Maine. Spearheading the program and assisting local pastors in its implementation was Rev. Donald H. Gill, assistant secretary of Public Affairs for the National Association of Evangelicals.

Purpose of the project is to promote cooperative relations among all evangelical churches in a given community. The Portland program was a "pilot" effort in order to determine how the plans might best be worked out in this and other communities all over the nation.

Upon arriving in Portland Mr. Gill's first step was to meet with the ministers of evangelical churches, which included thirteen member congregations of the local Association of Evangelicals. The problem as he outlined it to the pastors was "to obviate the lack of effective outreach by evangelicals into non-evangelical segments of their communities." "There is little comparison," Mr. Gill said, "between the vigorous, determined outreach of the New Testament believers depicted in the Acts and our present tendencies to withdraw from community contact into our congregational life. Little attempt is made to convey to the rest of the community the true character of evangelicals and their basis of faith, except in occasional evangelistic campaigns and sporadic witness by individual believers."

The plan of procedure which Mr. Gill followed in the city was as follows: (1) With the aid of the local ministers he conducted research to determine several things, among them, the number of evangelical churches in the community; how much newspaper space and radio and television time were allotted to evangelical interests, and the general picture or image which the evangelical churches were presenting to the community at large. (2) He brought the pastors together and shared with them findings of the research. (3) He endeavored to find a common ground on which the cooperative project might begin. (4) He encouraged churches, Sunday Schools, youth groups and similar organizations to proclaim a united voice—from pulpits, through publicity and advertising, and in every other area possible.

As the plan was discussed with ministers and other public spirited persons in the community, Mr. Gill said, a plan of approach to the problem seemed to crystallize. It was decided to begin the cooperative effort in a field with which all the churches were familiar but in which they had been pursuing individual paths: Publicity. It was decided to organize a Publicity Committee in each church, to be composed of the pastor and two other persons chosen for their potentialities in writing news and their ability to comprehend some of the basic factors in the evangelical relations situation. Besides handling publicity for each of their respective churches the committees

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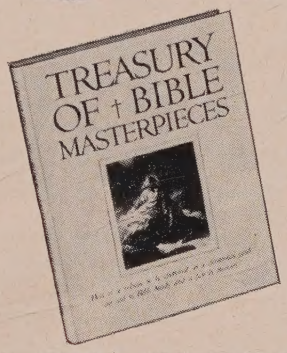

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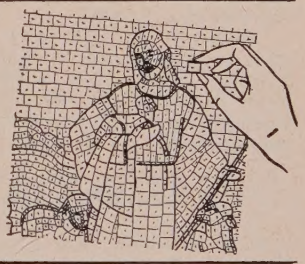

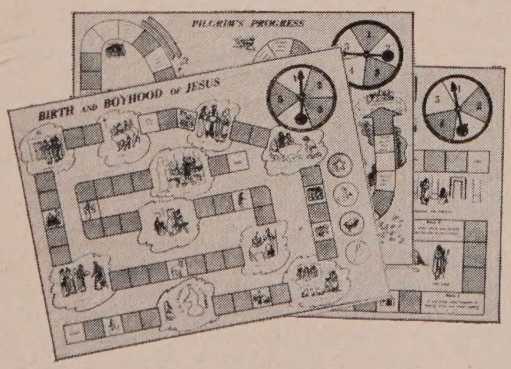

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were to serve as part of a larger committee to be organized under the Greater Portland Association of Evangelical Churches. This larger committee was to give its primary attention to extending the outreach of evangelicals in every way possible—to identify the evangelical churches, show the community what they hold in common and bring non-evangelicals to understand the basic faith of believing Christians.

After three days of interviews with the pastors a luncheon meeting was called and a plan of procedure formulated. It was decided to hold a one-day Conference on Evangelical Publicity early in November. Some suggested workshop topics were as follows: Publicity for Your Local Church, Publicizing a City-Wide Evangelistic Campaign, Policies for Evangelical Publicity, Basic Principles of Writing Releases, and Projects in Evangelical Relations for Our Community.

With Publicity as a starting point it is hoped, Mr. Gill indicated, to extend evangelical cooperation to the various areas of community-related church activity. "Potentialities are tremendous," he declared, and continued, "What community does not need an active, able committee to pursue these objectives? A national office could funnel new ideas, successful procedures, etc.; each Evangelical Relations Committee would probably have its own budget to carry expenses for joint advertising projects; a special periodical to carry forward the whole project in Evangelical Relations could be established; at the earliest possible date arrangements should be made for discussion with NAE regional men the ways and means of integrating these functions into the program of the various regional areas."

"Finally," Mr. Gill said, "prayer and serious consideration must focus on possible approaches which could be made to obtain the necessary financing to establish a national office to handle this project."

PERSONALIA

H. H. Savage, past president of the National Association of Evangelicals, has been called to serve his thirty-sixth year as pastor of First Baptist Church, Pontiac, Mich. Last year the church contributed $122,000 to missions.

Edward W. Schramm, who for thirty years has edited the *Lutheran Standard* of the American Lutheran Church, has been named to a six-year term as editor of the new *Lutheran Standard,* official periodical which will serve the three Lutheran bodies merging in 1960.

C. Mervin Russell, general superintendent of Free Methodist Youth and director of servicemen's department of the Free Methodist Church, Winona Lake, Ind., has been notified by the National Headquarters of the Civil Air Patrol of his promotion from Captain to Major.

Harold K. Sheets, who served the Wesleyan Methodist Church of America as general secretary of the youth department for twelve years and is widely known in evangelical youth circles, has been named president of Marion (Ind.) College. In his new post, effective February 1, 1960, he succeeds Dr. William F. McConn, who has been elected to an emeritus position after serving as president of the college for twenty-seven years.

Arthur Zahniser, chairman of NAE's Social Action Committee, will be a member of a panel at a meeting of the Mid-America Periodical Distributors Association on November 18 in Chicago. Mr. Zahniser is a member of the Churchmen's Commission for Decent Publications and has spearheaded a committee to deal with obscene literature in Evanston, Ill., where he is pastor.

Bert Webb, assistant general superintendent of the Assemblies of God, will represent the denomination at Washington, D. C., during the White House Conference on Children and Youth, March 27—April 2, 1960. These conferences are held at ten-year intervals.

Oswald J. Smith, retired pastor of Peoples Church, Toronto, and well-known evangelist, is to conduct a campaign in Honolulu November 4-8 on his way back to Canada from an extended schedule of speaking engagements in the Orient.

Waldo D. Hiebert, pastor of the Mennonite Brethren Church in Hillsboro, Kans., the past ten years, has joined the faculties of Pacific Bible Institute and the Mennonite Brethren Biblical Seminary in Fresno, Calif.

George J. Reed, chairman of the United States Board of Parole will address the Youth Commission of the National Sunday School Association in an open session November 10 in Columbus, Ohio during the last of NSSA's Triple Conventions.

William Cameron Townsend, subject of the recent book, "2,000 Tongues to Go" and widely known for his many years of work in the field of linguistics, was speaker at a luncheon of the Pan American Institute of American Relations on the Chicago campus of Northwestern University.

Roy Zuck, who this past year completed residence work at Bible Institute of Los Angeles toward his Doctor of Theology degree, has been added to the staff of Scripture Press, Wheaton, Ill. in the capacity of Publications Director. Mr. Zuck (only twenty-seven years of age), in addition to his scholastic achievements, has written articles for a leading religious magazine, has served as pastor, teacher and Christian education director.

D. Leigh Colvin, for more than fifty years a leader of the prohibition movement, died recently. Mr. Colvin was Prohibition Candidate for the United States Presidency in 1936.

Raymond J. Allen has been appointed by Dr. Daniel A. Poling, chairman and editor of *Christian Herald* magazine, as successor to the late George L. Bolton, who was superintendent of Christian Herald's Bowery Mission and Young Men's Home in New York City. Mr. Allen became assistant superintendent of the Bowery Mission in 1954.

Charles Davis Weyerhaeuser, prominent in the direction of many national evangelical organizations, has been named to the Fuller Theological Seminary Board of Trustees, it has been announced by Acting President Harold John Ockenga. Mr. Weyerhaeuser, associated with the Weyerhaeuser Timber Company in Tacoma, Wash., since 1933, is a director of numerous commercial enterprises and in addition a member of the Board of Trustees of Moody Bible Institute, Inter-Varsity Christian Fellowship and other evangelical organizations.

ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley, executive secretary of the National Sunday School Association, will answer your questions on the Sunday School. Address him 542 S. Dearborn Street, Chicago 5, Illinois. All communications will be answered but only such answers as may be of general interest will appear in this column.

When is the best time for teacher training?

No doubt the best answer is "now." Every church must think in terms of training. This rushing, specialized world in which we live makes this more important than ever.

It takes time to train, but in the long run it saves time. Here is an illustration: The Sunday school teacher who, through proper training in class and under proper supervision has learned how to prepare a Sunday school lesson, can prepare a better lesson than an untrained teacher can prepare in twice the time.

Efficiency demands training.

There are more and more opportunities to train in Christian service in the summertime. There are numerous kinds of training programs held at summer conferences. These may be combined with a vacation.

The fall seems to be a logical time to take stock, individually and collectively, as far as our Christian work is concerned. Public school has started. Families are more regular in attendance. People have "settled down" after the interruption of summer. Psychologically it seems easier to get people's minds on serious things in the fall than in almost any other season. The winter is good, but in some sections of the country weather makes regular attendance more difficult. Spring brings a fever that affects many regular habits.

Adding all this up, we may conclude that there is no better time than the fall for teacher training. Many churches have set aside the same month each fall as training month. There is great advantage to this. People get used to the idea and some will take it for granted that they are to enroll in a training class.

Having said all this, I am happy to report that more and more churches have a perennial training program that goes on Sunday after Sunday, either during the Sundy school hour or before the evening services. Some even have both. I personally feel that even with continuous effort Sunday after Sunday and month after month, most people need the extra "shot in the arm" that comes from a few weeks of special effort.

May I recommend that you write your denomination, the Evangelical Teacher Training Association, and the National Sunday School Association for suggested materials.

VIEWPOINT by the editor

God and Mr. K

So INTENSE was the interest in Nikita Khrushchev's reaction to the Christian climate of this country, that during the Russian premier's recent visit the papers headlined such things as "Khrushchev Bows Head" and "Khrushchev Invokes Name of Deity."

While the avowed atheist called the name of God on some four different occasions and referred to one of the commandments—elevating "Thou shalt not kill" from sixth to first place in the numerical order—no one was naive enough to look on this as a sudden conversion.

On the contrary, the whole thing was unquestionably a carefully contrived propaganda move designed purely for local consumption. It was not in vain. Radio and newspaper polls conducted as he departed showed a good segment of the American public impressed with his "sincerity." The softening-up process had worked—how well would have to be determined later.

Mr. K's forays in the area of lip service to deity began in New York at a luncheon. He told the civic, business and political leaders at an official luncheon: "God knows what the difference is between the capitalism described by Marx and the capitalism . . . that Mr. Lodge (Henry Cabot Lodge, his escort) described. It seems to me to be one and the same thing."

And later, speaking on this subject again, he told the guests: "If you like capitalism, and I am sure you do, God's with you. Continue in your efforts."

This sounded more than a bit cold coming from a man who recently told Catholic miners in Poland that "if there were a God, and if He had any sense at all, He would take a broom and sweep all capitalists off the face of the earth."

But "the amiable chatterbox," as some foreign diplomats in Moscow have dubbed him, was just warming up to his subject in New York. He burst forth in a rare display when he got to Iowa. It couldn't have escaped him or his advisers that he was near to the religious heart of America out there on Roswell Garst's farm. Lip service paid to deity here would be widely reported. So to the prosperous corn farmer he said: "You are wise and intelligent, but God has helped you."

Garst rose to the occasion. "Well, He's been on our side," he told the premier, and added that Americans have a proverb which says, "God helps those who help themselves."

Mr. K's retort was: "No, He helps only those who are intelligent."

At another point in his tour, he said that God had given him good health.

What did it all mean? Of course, there was the possibility expressed by Billy Graham in a press conference just before the opening of the Wheaton Crusade that Khrushchev in his subconscious was thinking more about God than he would want to admit. "Remember that he is one of the most prayed-for men on earth," Graham said, "and I believe that God answers prayer."

And it was a possibility, but a remote one. His sudden warming to religion was too carefully timed with his visit to a nominally Christian nation. It was only a hope with little evidence to make it more than that.

But if it was just propaganda, he missed his finest opportunity when he turned down President Eisenhower's invitation to attend church with him. His refusal given with the excuse that "it would be a shock to my people," negated most of whatever else he had gained. The lip service which a great many of the American people pay to God may be satisfying in a measure to them, but they refused to accept it from a stranger.

How much of an impression Mr. K's display of piety at a Pittsburgh luncheon when he bowed his head for the invocation made on the American people was a moot question. It seems safe to say, however, that heaven wasn't greatly impressed.

Hertzberg vs. Paul

Of an estimated 5½ million Jews in this country, a prominnent rabbi has said that all three branches of Jewry can claim no more "than a total of 3,000,000 individuals as synagogue members."

But another prominent American rabbi has warned against aggressive Protestant efforts to convert Jews to Christianity as an embarrassment to both U. S. foreign policy and interreligious relations at home.

The first statement was made by Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, in launching a nationwide preaching mission designed to bring the 2,500,000 unsynagogued Jews into the fold of American Reform Judaism. The campaign shapes up to resemble a nationwide revival such as might be carried on by any Protestant denomination, including special kits which active synagogue members may use to enlist their unaffiliated brethren.

The warning against Jewish evangelism on the part of Protestants came from Dr. Arthur Hertzberg of Temple Emanuel, Englewood, N. J., in an article in *The Christian Century*. He asserted that such proselytism among Jews would "not only embarrass America before the world . . . but undercut our foreign policy and lend new fuel to the appeal of Communism in the East."

"Our society," the rabbi added, "will have to devise a framework in which religions essentially foreign to each other will be able to meet in the common market place of an America which is steadily becoming a microcosm of all humanity."

But for the Christian who believes that Jesus Christ is *the* way to God and not *a* way, the heartcry of Paul as translated by J. B. Phillips outweighs the human logic of Rabbi Hertzberg: "Before Christ and my own conscience I assure you that I am speaking the plain truth when I say that there is something that makes me feel very depressed, like a pain that never leaves me. It is the condition of my brothers and fellow Israelites, and I have actually reached the pitch of wishing myself cut off from Christ if it meant that they could be won for God."

May God give evangelicals a passion to reach these 2½ million Jews with the news of redeeming grace.

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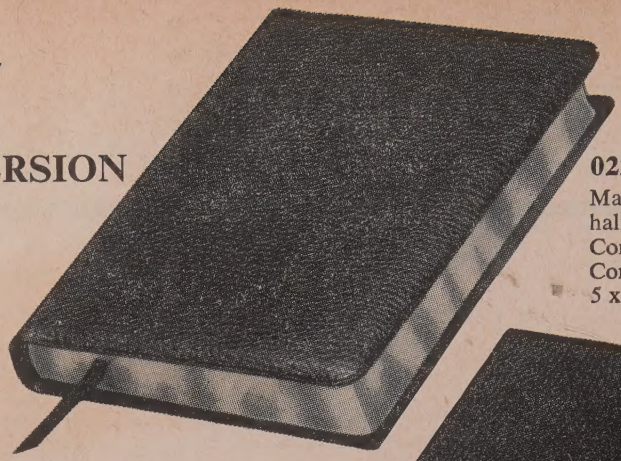

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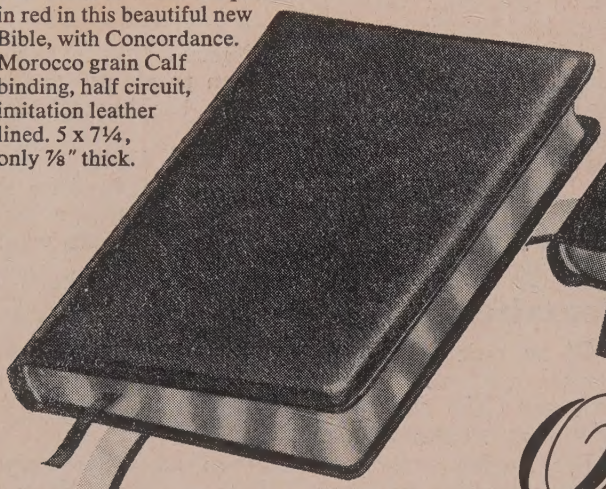

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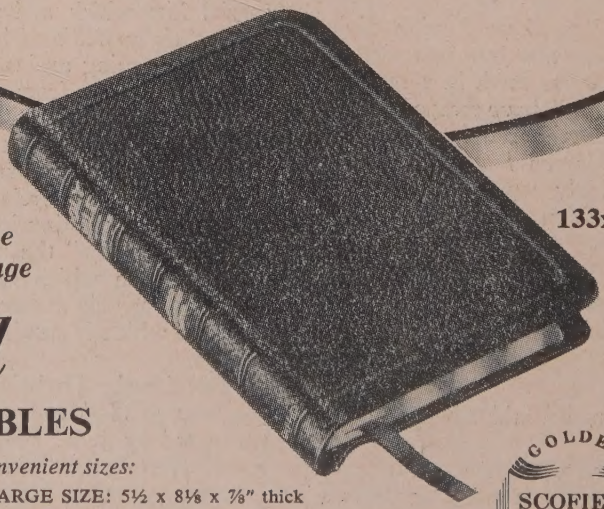

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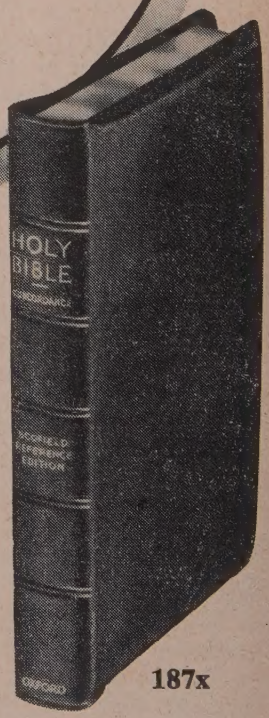

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